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The Living Church

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MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

We again remind our readers that it is impossible to answer *all* the questions sent to this department. Under the general head of Church Music are innumerable sub-divisions, and inquiries touching them are sometimes so vague and indefinite they afford no opportunity for instructive discussion.

We cordially invite our correspondents to bring forward subjects of decided musical interest; we wish it to be distinctly understood that this column is intended to be useful in a variety of ways, therefore let us have practical questions to solve, and plenty of them.

The rector of a Nova Scotia church writes: "I shall be glad if you would let me know what you judge the easiest musical settings to the Church's Service. In this connection you may be able to advise me of the name of the composer of the setting to the Litany as commonly used at Westminster Abbey, Gloucester Cathedral, and several city churches—at least when I have been present at these places."

We take it for granted that the first question refers more particularly to settings for the *Te Deum, Benedictus,* Holy Communion Office, *Magnificat,* and *Nunc Dimittis.* The simplest form of musical service is of course the ancient monotone setting, in which everything is sung on a single tone. Such services are in frequent use in certain parts of England, although the plain monotone is not often used in this country. A complete choral service may be sung after this manner, including even the psalter and Communion Office. Our correspondent, however, would perhaps consider this simplicity carried to an extreme. From the earliest days of the English Church monotoned services have been in use. A very excellent work bearing upon this form of musical service is that of the late E. J. Hopkins, Mus.Doc., entitled *Responses to the Book of Common Prayer,* and published by Weekes & Co., London.

Of chant settings of the *Te Deum* we would mention those by Carnall, and Walter Macfarren, published by Novello. Easy settings to the various services of the Church generally consist largely of unison passages, with occasional changes into four-part harmony for the sake of variety. Opinions differ as to what are "popular" services, and what are rather dignified and churchly. A very good plan is to send for sample services from well-known publishers for selection. We would mention among other plain and easy services those by Tours, in F; Steane in F; Garrett in A; Field in D; Adlam in F; Monk in C; Woodward in E flat; Simper in E flat; Monk in A; Armes in B flat; Calkin in B flat; Cruickshank in E flat; Haynes in E flat; and Stainer in F. The Tours service in F is published in unison and also in four parts—the unison edition is the easier.

But as we have said, the best plan is to get samples of services from publishers, asking also for information as to the more popular compositions. As a rule the more desirable compositions have the largest sales, and publishers know very well what settings are successful. Among easy and effective settings of *Magnificat* and *Nunc Dimittis* we would mention Garrett in F (largely unison); Clare in D; Bunnett in F; Roberts in F; and Roberts in G.

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We wish to call attention to the fact that congregational singing is not encouraged by a constant change of music. Settings of the canticles which are only sung two or three times in a year cannot be learned by the people. It would seem that the chief object in many choirs is to repeat music as seldom as possible. This plan may have its advantages, but it certainly does not improve congregational singing. The musical portions of the service which will bear frequent changes are the Offertory anthems. While these are being sung the people generally remain seated, and there is less opportunity for them to take part. Moreover anthems are difficult and elaborate, and belong more especially to the choir.

In regard to the Litany as sung at Westminster Abbey, Gloucester Cathedral, etc., we would say that in all probability the ferial setting is used. The writer has never heard any other setting in any English Cathedral, although the Tallis Festival setting is sometimes sung on special occasions, and at Lichfield Cathedral the beautiful setting by Thomas Wanless (Organist of York Minster, 1691), is frequently used.

What is known as the Ferial setting is universally sung throughout England and this country. It will be readily recognized by the melody G, A, G, E, F sharp, G.

This melody is so old we cannot trace it with absolute accuracy. It formed the first installment of music for the English Prayer Book, and was adapted by Archbishop Cranmer in 1544, and issued by him, with the printed notes, for the Litany.

It is commonly supposed that Tallis was the author of this ancient melody, whereas it existed ages before he was born. What is known as the Tallis Litany is an elaborate setting of considerable difficulty, incorporating the ancient melody, and adding ornate harmonies. The Tallis Litany is intended for Festival use, and as compared with the Ferial setting it is not often sung.

Of the various settings of the Litany those by Batten, Tomkins, Loosemore, Wanless, King, and Ebdon, are the most famous. They have all passed into disuse, with the exception of three—those by King, Loosemore, and Wanless, and these three are only sung occasionally in certain English churches and cathedrals.

In a previous article the writer has given the musical forms upon which the English Cathedral Service, or Choral Service, is founded. Any one can readily perceive that this ancient melody adapted by Cranmer in 1544 contains the various inflexions used in the responses for Morning and Evening Prayer.

When we sing the Ferial Litany we therefore sing what we may look upon as the musical groundwork of the Choral Responses. And it is for many reasons desirable that no other musical setting be used for the Litany. This ancient melody goes far back into the early ages of the Church, and to alter it, or to substitute for it any other music, would be to give up what has become traditionally woven into the warp and woof of our inherited musical service.

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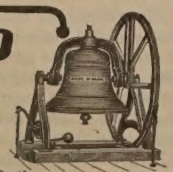

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Editorials and Comments.

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THE FORMATION OF COURTS OF APPEAL.

IN CONNECTION with the very thoughtful paper by the Rev. Edwin A. White on The Judicial System of the Church, contained in this issue, we commend to the attention of Churchmen a pamphlet by the Rev. J. Andrews Harris, D.D., of Philadelphia, entitled *Courts of Appeal in the Church* (Philadelphia: Geo. W. Jacobs & Co., price 25 cts.). Dr. Harris treats quite fully of the history of the subject in General Conventions, his pamphlet forming a useful little handbook.

It is remarkable how, with the continued appeal that has been made to General Convention to grant the relief asked for, it has thus far been impossible to secure it. One of the most noteworthy gains in the new Constitution finally adopted in 1901, was the permission therein embodied for appellate courts to be established by canon. It is not likely that this permission will long lie dormant. The demand for legislation is to-day so general in the Church, that it can hardly be refused by the next General Convention, since the old-time rock of constitutional objections has finally crumbled away. The time is therefore ripe for a consideration of the question how the popular demand shall be embodied in legislation.

An able committee of the House of Deputies devised a system prior to the General Convention of 1901, which, in the form of drafts of two suggested canons, was presented to that House, but only to be referred back to them for report to the next General Convention. In a review of those proposed canons (The Living Church, June 8, 1901) we pointed out a number of provisions which urgently require correction before the system adopted by the committee could be considered, in any sense, workable. We also pointed out that in the infrequency of probable appeals to these appellate courts, some system whereby members might be selected automatically when their services were actually required, would be far more serviceable, much more simple, and would save much unnecessary loss of time, as compared with any system whereby five separate courts, more or less, would be regularly elected for as many "Judicial Departments" by each General Convention, as was proposed by the committee.

Let us outline a system, as simple and as workable as it may be devised.

There must of course be first a grouping of Dioceses and Missionary Districts into convenient geographical areas. We have more than once expressed the hope that a Provincial System would be set into operation wherein missionary matters would be the primary duties devolving upon the Provinces, and Appellate Courts would be an incidental, but very important feature.

Whether such a system can be obtained or not, it is evident that some grouping must be arranged in connection with any plan for the creation if Appellate Courts. If ten or twelve Dioceses are taken as the average extent of these groups, and a Court of Appeals be established for each, how may we secure the best results with a minimum of "machinery"?

Let us assume that an ecclesiastical trial has taken place in the Diocese of A——. A presbyter has been found guilty of immorality, or of teaching false doctrine, or of violation of

ecclesiastical law. He has appealed to the Appellate Court having jurisdiction in his Diocese. If there is a definite Provincial organization, the executive Bishop of the Province—for convenience we may term him the Archbishop—will, naturally, be the motive power in calling the machinery into play. If, however, no Provincial organization shall be in vogue, the appeal will be sent, we will say, to the senior Bishop of the group of Dioceses, the Bishop of the trial Diocese not included.

Let us see how this Archbishop or senior Bishop may, if suitable legislation be already in existence empowering him to do so, create a court that will sufficiently serve the purpose, without involving the necessity for elections of five, seven, or more complete courts by each General Convention.

Every Diocese has a Standing Committee, composed, in most instances, of clergy and laity. Whether the Appellate Court should number laymen as well as the clergy is a question to be determined. The last committee answered it in the affirmative; we should be inclined to answer it in the negative.

Let the names of the members of all the Standing Committees of the group of Dioceses—clerical only or clerical and lay, as may be determined—be placed in a box, excluding those of the trial Diocese. Let fifteen names be drawn. Let the list of these names drawn, and also the list of Bishops available within the group of Dioceses, be submitted to both parties to the appeal, the lists to be alternately scratched until the name of one Bishop and possibly six clergymen—or three clergymen and three laymen—alone remain. These seven, then, shall constitute the court.

How much simpler is this than is any elective plan that can be devised! The court has no members until members are needed; they are then automatically chosen, but from among the most representative men in the Dioceses. There will be none who at the time they are wanted, will be found to have removed to another Diocese, for vacancies in any Standing Committee are quickly filled by the Diocese itself. Then, too, this automatic plan admits of peremptory challenge by both parties without involving delay, while the Bishop chosen would of necessity be satisfactory to both parties. In summing up substantially these recommendations in our review of the proposed canon of 1901 which provided for five elective courts chosen triennially by General Convention, we claimed for this automatic system these advantages:

"We venture to express the belief that thus, without going through the necessity of triennial elections to an office that would usually be merely honorary, but would suggest litigation, we should have a Court of Review that would (*a*) consist of more representative and generally more able men; (*b*) be less liable to partisanship; (*c*) be more flexible and easier to convene; (*d*) less liable to vacancies; (*e*) give an opportunity to fill vacancies in the Court without going outside the department or province; and (*f*) afford an opportunity for peremptory challenge to both parties."

There must, of course, in any event, be the provision for further appeal, on doctrinal issues, to the whole House of Bishops. There must be also a complete reconsideration of our provisions for the trial of a Bishop. The committee of the House of Deputies, reporting in 1901, unanimously and very wisely declined to consider that feature of our judicial system, holding that such legislation should originate with the Bishops themselves. We shall pursue a like reticence, but with the earnest plea that the subject be not totally neglected. Our system of "Boards of Inquiry" has been proven to be seriously defective and should be reconsidered. There ought to be a practicable manner by which a Bishop should be made amenable to discipline. It should be adequately guarded against abuse by frivolous charges, while yet it should not be permitted to suppress investigation of serious charges.

It cannot be hoped that there never again will arise a case in which discipline must be administered to a Bishop, and the provision for at least the preliminary hearing of allegations should speedily be improved. The Bishops themselves may be trusted to suggest the details.

We have entered upon this brief consideration, in part to draw attention to the excellent paper of Mr. White in this issue and to the paper by Dr. Harris referred to, and in part to outline roughly the manner in which an elastic and workable Court of Appeals may be drawn. We trust the committee of the House of Deputies will carefully reconsider their action of 1901, which was replete with many anomalies and was unduly ponderous, as reported in that year. In its personnel the committee is a very strong one, and one from which intelligent action may safely be predicted.

THE death of the venerable Pope Leo XIII. which, in all probability, will have taken place before these lines are read, is an event that will draw forth more honest eulogies and expressions of real regret from the Christian press and people of all names, than did the death of any of his predecessors from the beginning of the division in Western Christendom. This is due in part to the cooling of religious bitterness everywhere, but it is also due in no small measure to the universal recognition of the nobleness of intention, the catholic benignity, and the purity of life which have characterized his pontificate. We recall the publication, only a few months ago, in a Presbyterian contemporary, of one of the most kindly appreciative papers on his life, that have appeared. We shall reserve any extended utterance until later; but we cannot allow the impending event to pass without this expression of appreciation of a godly Bishop and of sympathy with those who are more directly bereaved by his death.

The hopes with which the pontificate of Leo XIII. began have not, indeed, been wholly fulfilled. There was ground for the hope that the Ultramontanism of Pius IX. might be succeeded by a reign of truer Catholicity. That such was the ambition of the newly chosen Pope himself was the widespread belief. That he was not permitted to give play to his generous impulses can hardly be doubted. Infallibility is a dangerous plaything, and its possession may at any moment revolutionize the Roman autocracy. Hence, the infallible "Prisoner in the Vatican" must of necessity be the prisoner of the Curia and the Congregations which have their seat in Rome. Their prisoner he is, and not that of the Quirinal. Infallibility seems nowhere to be so distrusted as by the hierarchy which proclaimed it.

Following so closely on the death of Cardinal Vaughan, as that of his principal does, one can hardly avoid the questioning of what the relation of Leo XIII. to Anglican Christendom would have been if the English Cardinal had not, apparently, overthrown the wish of the Pontiff to recognize the validity of Anglican orders. The life after death is a life of large illumination. One wonders what must be the changed aspect which this question now presents to the two Bishops who sat in judgment upon the spiritual validity of the orders of several hundred of their brother Bishops and many thousand of their brother clergy.

That the blindness of the soul of Leo XIII. may be enlightened by the Light perpetual which will shine upon him, and that rest eternal may be vouchsafed him, will be the prayer of many who revered his person during his long and honorable pontificate, while yet being unable to accept his jurisdiction.

IN A number of the episcopal addresses of the past few months, Bishops, numbering among them some of those most revered in the American Episcopate, have expressed the belief that the claim of the Church to a distinct Catholicity is now so widely recognized among Christian people generally, that any official recognition of the fact, in the title of the Church, is superfluous.

Our own observation has not confirmed this optimistic view. It is, however, a question of fact, rather than of theory. We have therefore watched for evidences *pro* and *con*.

We fear the following extract from an editorial in the Springfield (Mass.) *Republican* still represents the common belief of those without, as to the ecclesiastical body calling itself the Protestant Episcopal Church:

"It is undoubtedly wrong, if the constitution of the Protestant Episcopal Church in the United States is of authority, to allow the sacrifice of the mass. It is as wrong for Bishops to wear mitres and all the various garments which priests of the Roman communion rightly wear. But freedom is the motto of the American sects, of which the Protestant Episcopal Church is one. It is not 'the Church,' as in England. It is, after all, but one more variation in modes of worship, all of them of human invention, all of them of partial approach to the divine inspiration."

We shall not pause to point out how utterly the position of the Protestant Episcopal Church is misrepresented in this paragraph. We cite it as evidence of the understanding of outside Christians concerning this Church. The Springfield *Republican* is commonly esteemed to be representative of the best culture of New England. That, then, is the understanding of New England culture relative to the position of the Protestant Episcopal Church. Yet the Bishop of the Protestant Episcopal Church presiding in the very see city in which the journal quoted is published, could see no practical reason for the correction of the Church's title. Is this summary of what is understood by the

public generally to be involved in Protestant Episcopalianism acceptable to him?

In the long run, bodies of men are esteemed by their fellow men to be substantially what their name implies. This Church can be recognized by the Christian world in general as a section of the great historic Catholic Church, just so soon as she cares to be. She will not be so recognized as long as her own Bishops and people have no interest in showing it to the world. And obviously, no motive is given to other Christians to seek unity on the basis of the historic Church, so long as the historic Church has no interest in contradicting the view that "It is not the Church. . . . It is after all, but one more variation in modes of worship, all of them of human invention."

LAST week we expressed incredulity as to the reports in Eastern papers that a movement was on foot, on the part of those who did not vote for the Rev. Dr. Lines at the episcopal election in the Diocese of Newark, to prevent his acceptance, or to induce him to decline. We are glad now to be able to say, after consultation with several of those on the Catholic side in the Diocese concerned, that each denies the accuracy of such reports, not only as to himself, but also, so far as he can discover, as to any others as well. There may, of course, be isolated instances of some who have, possibly, expressed themselves unwisely, but such is certainly not the case with the great body of Catholic Churchmen. We were, from the beginning, confident that such was the case.

That there was a partisan division in the Diocese at the election is beyond question. This is inevitable wherever two groups of men, nearly equal in strength, differ seriously on any subject that must be determined. It is in no sense discreditable to either party, but only proves the earnestness of both.

Very likely, as generally in such cases, there were things said that might better have been left unsaid. That also, we regret to say, seems to be inevitable at such times. In large bodies of men it is hopeless to expect that each man will be wholly self-contained in the heat of the contest. It is quite probable—we have no definite information in detail—that some men on both sides thus erred. There were certainly inflammatory words uttered by those who claim for themselves the distinctive quality of breadth. It is also certain that THE LIVING CHURCH was violently denounced, and that in at least two instances, rectors of parishes thought well publicly to urge their parishioners not to become subscribers. That does not trouble us in the least. It is quite legitimate for the clergy to make known their preferences as to the Church papers. They have every right to do so. We have no reason whatever to expect that they will all prefer THE LIVING CHURCH, and it is most fortunate for the Church that there are other papers, ably edited and loyal to the Church, that such people can read. The danger to the Church is from the vast number of her people who read no Churchly literature at all, and are wholly out of touch with the work and the thought of the Church.

The contest is over. One side won and the other side lost; but the defeat of the loser is tempered by the fact that probably no one who could be named by the opposition would be so entirely the reverse of offensive to the defeated party as the Bishop-elect who was chosen. Those who won the victory might also have won—or at least have tried to win—with a candidate who would be really offensive to the other side. It is decidedly to their credit that they made no attempt to do so. It is to the credit of one of their number that he declined to become a candidate at this election, after defeat in the election for Bishop Coadjutor showed that his election could not, at least, receive any approach to unanimity. It is equally to the credit of the defeated party that no one of their candidates, at this or at the previous election, could possibly be offensive personally to loyal men on the other side.

Let us have peace. The factions can easily come together, forgetting whatever is best forgotten, remembering only that the great body of neither side has tried to be really offensive to the other. Dr. Lines may easily be accepted as the Bishop of the whole Diocese, and we are convinced that loyal Catholic Churchmen will at least never find him offensive to them officially, while in his personal relationship he is certain to be all that they can desire. No one in the whole body of American priests could be chosen whose sweetness of disposition and equanimity of temper could be more pronounced. He will be a Bishop who will be loved by the whole Diocese.

It is a time now for a conciliatory attitude on the part of all Churchmen in the Diocese of Newark. We are confident that Catholic Churchmen will not be found wanting.

OUR attempt to verify the quotation challenged last week by the Rev. L. S. Osborne as false, to the effect that in the Diocese of Newark there is "a body of clergy whose leading exponent frankly avows that they find themselves more at home in a Universalist 'church' than in some of their 'own denomination,'" brings out these facts:

A year ago, more or less, the statement, in substance, appeared in the Newark *Evening News* in the report of an address alleged to have been delivered by the Rev. L. S. Osborne at the Universalist house of worship in Newark which stands directly opposite Grace Church. The *News* is said to be owned and edited by a vestryman of Mr. Osborne's parish, and has been outspoken in championing the side called "Broad" in the contests within the Diocese of Newark. The report, moreover, was the subject of very general comment at the time and since, and up to the time of the appearance of Mr. Osborne's letter in THE LIVING CHURCH, its accuracy had never been challenged. If, as stated by Mr. Osborne, it is a "splendid lie," it cannot, at least, be chargeable to his opponents, and it is most unfortunate that it was not so pronounced when it was first published.

THE LIVING CHURCH will now gladly give place to a statement from Mr. Osborne showing exactly what he did say in that discourse, which led to the report in the *Evening News*. We have so few readers among the excellent members of the Universalist congregation which was edified by Mr. Osborne's discourse, that we shall be obliged to depend upon his courtesy to state the exact language used. We feel, however, that we must premise that our desire to go to the utmost extent to be fair to our friends on the other side, cannot lead us again to give place to personal epithets or inflammatory denunciations. With this proviso we shall welcome the statement from Mr. Osborne that will set right whatever misunderstanding may exist as to the statement challenged.

ANSWERS TO CORRESPONDENTS.

YOUNG CHURCHMAN.—(1) From four to twelve candles are placed about the bier at a burial, six—three on either side—being the usual number.

(2) The same arrangement at the burial of infants, except that the candles should not be placed so close as to crowd each other.

(3) The same arrangement would be made in connection with a corpse resting in a private house.

(4) It is not necessary that different candles be used from those common in churches. There is a special candle of unbleached wax made for the purpose, but while unobjectionable, there is no particular authority, so far as we know, for its distinctive use.

(5) These mortuary lights are distinct from the candles on the altar, which latter also should be lighted at a burial whether or not there is a celebration of the Holy Communion. The mortuary lights signify the divine light which illumines through the "shadow of death."

S. M. P.—It is not yet determined whether the "Papers for the Day" by the Bishop of Fond du Lac will be published in pamphlet form.

R. O. M.—(1) A little tract entitled *The Mode of Holy Baptism* (The Young Churchman Co., Milwaukee, 3 cts.) answers your question admirably.

(2) The *Didaché* or *Teaching of the Twelve Apostles* dates from the first or early second century, and is reckoned an authentic production of the Church of that day, either in Egypt or, as Bishop Lightfoot believed, in Syria or Palestine.

INQUIRER.—(1) St. Timothy's day was kept on August 23d in ancient English kalendars, but is on Jan. 24th in the Roman kalendar, and the latter date is observed at churches bearing the dedication.

(2) Proper Collects, Epistles, and Gospels for minor feasts may be found in Canon T. T. Carter's *Collects, Epistles, and Gospels* for Special Occasions (Longmans).

CALIFORNIA LAYMAN.—(1) The Stanford Memorial Chapel is wholly outside the jurisdiction of the Bishop and the Diocese, and any understanding between the Bishop and any priest ministering thereat is no doubt personal and informal between the parties.

(2) A lay reader, whether a candidate for orders or otherwise, is forbidden to "deliver sermons of his own composition, but he may deliver addresses, instructions, and exhortations as a catechist in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop." Title I., Canon 12.

(3) Probably the case you have in mind is that in which it is denied in this issue that the priest has perverted or contemplates perversion to Rome; but whether so or not, a priest cannot be disciplined upon mere public rumor, and is technically in good standing until canonically disciplined by his Bishop.

IF I COULD GIVE you information of my life it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything.—*Florence Nightingale.*

IT IS NEVER too late to mend—if you begin now.

MORE "MODERATE HIGH CHURCHMEN" IN ENGLAND

And How the Bishop of Winchester Comes Under Their Ban.

THE ARCHBISHOP'S ASSYRIAN MISSION.

Canterbury Diocesan Conference.

"THE GUARDIAN" AGAINST THE P. E. NAME.

Death of Cardinal Vaughan.

London, Vigil before St. John Baptist, 1903.

THE Rev. H. Russell Wakefield announces that having been pressed by friends to keep the list of signatories to the "Declaration" open for another week, he has consented to do so. In a letter to last week's *Guardian,* Canon MacColl says he at first refused to sign, but has now sent in his signature. But he gives the Moderate High Church declarants clearly to understand that he still holds that the Ornaments Rubric, in prescribing the usage of the *second* year of King Edward VI., does not refer to any ceremonial system incipient with the Prayer Book of 1549, but to the ceremonial in legal use in 1548—the "First Prayer Book" not having become a legal instrument until Edward's *third* regnal year. This, indeed, seems now to be quite the accepted view amongst the best authorities. In the Canon's opinion, moreover, all attempts to enforce the Lambeth "Opinions" against Incense and Reservation for the Sick and Dying (which were certainly "legal" practices in 1549 as well as in 1548) "serve the cause of Rome more effectually than all the follies of some extreme men put together."

According, then, to Canon MacColl, the Bishop of Winchester (though, of course, quite unwittingly) is now going to "serve the cause of Rome more effectually than all the follies of some extreme men put together." For Dr. Ryle has no sooner become seated on the throne of his new see than he has formally declared to his clergy—and in an almost unprecedentedly dictatorial manner—that, amongst other prohibited things in the Diocese, "the use of incense is not permitted"—apparently not even extra-liturgically—and that "the Reservation of the Consecrated Elements is not permitted." So the Bishop is evidently bent upon enforcing the Lambeth "Opinions" in his Diocese, and in the most rigorous manner possible—flatly in the face of Church authority, as expressed in the Prayer Book, as well as contrariwise to the Church of England's explicit appeal to Catholic antiquity on points of doctrine and practice. Surely it is most astonishing that his lordship does not see that by committing himself to such an indefensible and un-Bishoplike policy, he is not only courting disaster to his episcopate at Winchester, but trying seriously to check the revival of Church life in his Diocese. Even the *Guardian* does not seem to think that the Bishop, in these specific rulings, stands on very firm ground; indeed, alone out of loyalty to the "Declaration" (which its editor, as one of Mr. Russell Wakefield's committee assisted in framing), it could hardly opine otherwise. "On such questions as Incense and Reservation (says that great Church newspaper organ of the Moderate High Church party) we should have preferred to see him acting upon the principle of 'formal consultation with his clergy,' which was put forward in the recent declaration." No, there cannot possibly be any peace in the Church on the Catholic side until Archbishop Temple's Lambeth "Opinions" have been consigned to the place of Archbishop Whitgift's likewise notorious Lambeth "Articles."

The annual meeting in support of the Archbishop's Mission to the Assyrian Christians was held on Thursday week in the library of Lambeth Palace, the Primate presiding. Amongst those who spoke was the Bishop of Massachusetts. It was well, he said (to quote from the *Church Times*), that the Anglican Communion, British and American, should be interested in a bit of work like this, and encourage the heroism with which this ancient Church had sustained its faith. "One clergyman in American Orders was working in the Mission; and a young man, of Assyrian birth and American education, was teaching young people the work of carpet-making. (Hear, hear.) It was well that the American Church, set off from the Church of England, about a century ago, new in many ways in its methods, whilst holding Apostolic order, should be brought into relation with an ancient historical Church. This meeting could understand with what interest Americans came and stayed for a day or two at Lambeth, and were brought into close relations with so many ancient traditions. (Cheers.) He should have no other opportunity of saying it, and must say it now, that the fact that their Archbishop was the head of this Mission gave an added stimulus and interest to this work, or any in which his Grace was engaged. (Cheers.) They on the other side had greatly rejoiced at his appointment. The American Church, in its highest Synod, gave the laity an equal power with the clergy. Therefore, with sympathetic interest they saw one raised to the highest ecclesiastical position in the Church of England, who, through his sympathetic relations with the laity as well as the clergy, and through his experience and statesmanship, was bound, they believed, to lead the Church of England, and through his leadership also to beckon on the Church in America, to a larger and nobler work and to a closer sympathy." (Loud cheers.)

The Canterbury Diocesan Conference assembled at Lambeth Palace for its annual session on Thursday and Friday of last week, the sittings being held in the library. The Archbishop (who asked the members of the Conference to let him speak to them, as it were, face to face, rather than deliver a formal address), in the course of his speech, referred to the subject of Church Order and Discipline. As he had endeavored, he said, time after time to show that it is "utterly futile and vain to imagine the present difficulties and perplexities of that sort can be settled off-hand in a rough-and-ready way"; so, on the other hand, he was anxious that all should realize "that these questions are not being disregarded or let alone by those upon whom the responsibility lies." With regard to "our Courts," his Grace went on to remind the Conference that they, the Bishops and clergy of the Province of Canterbury in Convocation assembled, had, after years of discussion and debate, distinctly reached a stage at which they have formulated a scheme which they would desire if possible to see passed into law. Another line which they had taken was the appointment of a strong committee to consider the question of "strengthening the administrative authority of Bishops." The report of the committee, his Grace had reason to know, will be in the hands of the public a fortnight or so hence, and he ventured to "bespeak beforehand most careful attention to what it says." But they must not expect (again he said) that either by that or any other means "we are going to have an immediate and absolutely complete solution of present problems and perplexities." What he ventured to bespeak once more is "considerateness and patience while we are dealing, day by day, with all fairness we can, with these matters, and endeavoring to solve problems at least as complex, I think, as any our Church has ever had to solve before."

The *Guardian* announced last week that the proprietors of that journal have acquired the copyright of the *Churchwoman,* the separate publication of which will be discontinued after this week; and in the *Guardian* of July 1, and in subsequent numbers, there will appear additional pages dealing largely, but not exclusively, with matters in which women, and especially Churchwomen, are interested. These new pages will be under the supervision of the Hon. Mrs. Arthur Lyttelton.

The *Church Times'* Oxford correspondent states that Prebendary Brightman, having been elected to a Fellowship of Magdalen College, Oxford, the vacancy thus created in the Council of the Pusey House has been filled by the appointment of the Rev. Darwell Stone.

We have seen from several recent issues of the *Church Times* that that journal is with The Living Church heart and soul in the matter of the Church in the United States getting rid of her present extremely unChurchlike as well as uneuphonious legal name and style, and now you will be glad to know, I am sure, that the Moderate High Church *Guardian* takes substantially the same line on the question as its Catholic contemporary in the English press. Referring, last week, in its sub-leader to the recent decision of the General Assembly of the Presbyterian body in the United States in regard to the Westminster Confession, the *Guardian* goes on to observe: "American Churchmen, however, seem to be strangely conservative in some respects. In the controversy as to the name of the Church they are showing themselves reluctant to abandon a title which to outsiders seems to be both cumbrous and misleading."

The list of subjects for the Bristol Church Congress, October 13-16, has now been published. Obviously it becomes increasingly difficult each succeeding year to cater both to the edification and delectation of habitual Congress-goers. The following are some of the subjects for the forthcoming Congress: "Variations in a National Church (*a*) in aspects of doctrine, (*b*) in ritual"; "The Psalter in the Daily Service"; "The Interpretation of the Gospels and Creeds, as effected by

the newer historical methods"; The Place and Function of Music in Worship"; "The Church in its Relation to the State, before and after the Reformation." In addition to the usual Meeting for Women and the Workingmen's Meeting (the latter to be addressed, it is hoped, by the Bishop of London), there is to be a very interesting new departure in the nature of a meeting for boys and one for girls. Amongst the names on the first list of speakers and readers are those of Frs. Benson and Waggett, S.S.J.E., Dr. Sanday, and the Bishop of Worcester.

The amount of £4,300 was realized by the collection at St. Paul's for the Hospital Sunday Fund on the Sunday that the King and Queen attended the special service for that purpose in the Cathedral.

Chancellor Espin, of the Liverpool Diocese, has issued a notification to all the Surrogates in that Diocese that under no circumstances is a marriage license to be issued out of the Registry to persons who have been divorced. Dr. Tristram is thus becoming more and more an isolated figure amongst Diocesan Chancellors.

Dr. Tristram has now replied in the *Times* to Dr. Dibdin, and he still seems to be impervious both to the Bishop of London's remonstrance and Dr. Dibdin's strictures in the matter of granting marriage licenses to divorcees. The chief point to be noted in his reply is—that he demurs to the correctness of the statement that his position in the matter was the same as the Master of the Faculties'.

Obviously on the principle that union is strength, the promoters respectively of the Southwark and Birmingham Bishopric Schemes have joined forces in going to Parliament to obtain leave to set up the Bishoprics. Accordingly a Bill has now been introduced in the Lords "to provide for the constitution of the Bishoprics of Southwark and Birmingham"; and it was down for the Second Reading on Friday last, but failed to come on.

The report that the vicarage of St. Michael's, Shoreditch (patrons, the Duke of Newcastle and other Trustees) had been offered to, and accepted by, the Rev. Henry Ross, assistant curate of St. Bartholomew's, Brighton, has now been officially confirmed. Commenting thereon, the *Daily News* says: "As his views do not differ materially from those of his predecessor, the expectation expressed in some quarters that alterations in the ceremonial of St. Michael's, Shoreditch, would result from the secession of the late vicar will not be realized."

The Annual Festival of the Confraternity of the Blessed Sacrament was celebrated in London this year, as last, not (as formerly) on Corpus Christi Day, but on the Tuesday in the Octave of Corpus Christi. There were solemn offerings of the Blessed Eucharist at St. Alban's, Holborn, St. Stephen's, Gloucester Road, and St. Peter's, Vauxhall; the preacher at St. Alban's being the Rev. E. P. Williams, assistant curate of St. Matthias', Earl's Court, and at St. Peter's, the Rev. V. S. S. Coles, Principal of Pusey House, Oxford. There was also a sermon, Solemn Procession, and *Te Deum* at St. Thomas', Regent Street, at 5:30 P. M., where the preacher was the Rev. Fr. Black. From 3 to 6 P. M. there took place the usual social gathering of associates and friends in the Holborn Town Hall; where there was also the customary exhibition of Church work and furniture by Sisterhoods and Guilds. The Religious Communities represented were the Benedictine nuns of East Malling, All Saints Sisterhood, the East Grinstead Sisters, and the Sisters of Bethany. This year again the exhibit of the Sisters of Bethany was *par excellence;* one article being a cope made by the Sisters for Dr. Mortimer of Philadelphia, and pronounced by the *Church Times*' representative as one of the finest examples of modern needlecraft. In the course of the afternoon the Rev. Fr. Waggett, S.S.J.E., gave an address to the Associates on "The Eucharist Immediately One with the Sacrifice of the Cross." Living, he said, in what is practically a missionary country, "we must be zealous for the honor of the Blessed Sacrament." Practising Catholics ought not to be quoted as an example for giving up Sunday, "as those are who make their communion at an early Mass, and then go on the river." This might not be misunderstood in the Continent, but it will not do in a mission country like England. Mr. Paul Swain of Plymouth, gave some reminiscences of the Rev. G. R. Prynne, especially in relation to his devotion to our Lord in the Blessed Sacrament. The annual Conference of the C. B. S. was held at the same place in the evening, the Rev. R. A. J. Suckling, Superior-General, presiding. The report showed that there are now 19,000 Associates, with 1,700 Priests-Associate. The Superior-General, in the course of his remarks, exhorted the Associates to patience, lest they should mar the progress of the Catholic Movement. That it was really advancing was shown by the statistics which have now for some years been supplied by an Associate, and which show, among other things, that there is an average yearly increase of 65 in the churches where eucharistic vestments are worn, and of 125 where altar lights are in use at Mass. Only in four Cathedrals—St. Asaph, St. David's, Carlisle, and Ripon—is the north end the normal "use." A paper was afterwards read by Mr. Paul Swain, F.R.C.S., on "The Practical Necessity of Reservation for the Sick."

We may well believe, I think, of course with all reverence touching the awful mystery of the life of souls within the Veil, that Cardinal Vaughan (who departed hence on Friday last at the age of seventy-one) now knows that he was all wrong in his view of Anglican Orders. It was he who probably more than anyone else in the whole Latin Communion prevented Pope Leo XIII. from frankly acknowledging the validity of those Orders. His Eminence belonged to an old Herefordshire family of Welsh extraction, which, prior to the inception of the Romish schism in the year 1570, were amongst the adherents of that party *within* the Church of England which in Canon Dixon's great *History of the Church* is designated "Romanensian," whilst ever since the date of the schism, amongst the stiffest of Romanist Dissenters. He was by far the most striking figure in the Romanist Dissenting body since Cardinal Manning was its chief prelate; though he was by no means so distinguished a personage in England, or even so great a power amongst his co-religionists as either one of his predecessors in the titular "Archbishopric of Westminster." Although as lord of his ancestral manor Cardinal Vaughan was an English country gentleman, and an aristocrat to the tips of his fingers, yet he remained to the last strangely uncomprehensive of the English mind and character, whilst hardly more in touch with the life of the nation than an Italian Cardinal. His *magnum opus,* which will also be his chief memorial, is the extraordinarily strange looking edifice known as the "Cathedral of Westminster." In his spiritual life he was, I believe, very devout. *Cujus animae propitietur Deus!* J. G. Hall.

SKEPTICISM IN THE CHURCH OF ENGLAND.

If we turn to that portion of our own Anglican Communion, that for good or evil—I will not say which—is associated with the State, in the two Provinces of Canterbury and York, we may see a very serious conflict going on—a conflict between faith and unbelief. For of late the voice of scepticism has been heard within the Church of England speaking with no uncertain sound—sometimes under the cover of soft and seemingly pious utterances, sometimes boldly and openly, but always claiming, in effect, emancipation from the unchangeable teaching of Christ's Catholic Church. And there are some who seem even to go the length of saying, We will not have this Man—the Christ of Creeds, the Christ of dogma—to reign over us, to fetter our consciences, or to restrain the freedom of our convictions. Let us break His bonds asunder and cast away His cords from us. We will have our Christ. He shall be our Teacher and our Example, and we will be His "enthusiastic followers." But we must not be called upon to attribute to Him any supernatural incarnation and birth, or to believe that He wrought miracles during His earthly ministry, or that anything happened contrary to what we know, or think we know, about "biological law." Nor must His death be preached to us as a sacrifice for sin. Nor must it be asserted that His dead body was raised on the third day, or that He ascended into Heaven. We may be allowed to attribute to Him Divinity, in virtue of "a unique and complete" operation of "Divine Spirit," which (in a minor degree) works "in this world generally, in every man." But it must not be said, or if said, it must not be seriously maintained, that He is Very God of Very God, of one substance with the Father, or that through Him, who, in the fulness of time, was incarnate by the Holy Ghost of the Virgin Mary, all things were made.

To such claims for freedom from the universally accepted dogmas of the Christian religion, some of us have now become almost accustomed. Statements as to our Divine Lord and as to His Blessed Virgin Mother, which, not many years ago, would have been regarded as unspeakable blasphemies, are now not only openly spoken about, but freely discussed in the columns of our newspapers, and with almost as much calmness as if they were questions of ordinary Church history or of ceremonial. In fact, it has been observed that, of late, far more indignation has been expressed in some quarters against certain ritual excesses irregularities, than against attacks upon the Faith of Christ's Church, as to the mystery of His Holy Incarnation, and as to the reality of His Resurrection from the dead.—*The Bishop of Argyle and the Isles.*

Write it on your heart that every day is the best day of the year.—*Emerson.*

THE FLOATING HOSPITAL CRIPPLED BY LACK OF FUNDS

Will New Yorkers Not Come to Its Rescue?

MR. FILLINGHAM'S POSITION AND HIS PLANS.

Joint Action on Marriage and Divorce.

OTHER NEW YORK ITEMS.

ST. JOHN'S Floating Hospital announces itself crippled in its work this summer for lack of funds. It is a unique work, consisting of two boats, admirably equipped, and designed to be towed about the harbor and through Long Island Sound. Each can accommodate several hundred babies and their mothers. Only sick babies are taken aboard, and salt air has saved the lives of thousands of them. Philadelphia and Boston have copied the plan of relief work to some extent, and Chicago has its Lakeside Hospital. This summer, although the need is as great as ever, but one of the boats can be put into commission. Sick babies in Brooklyn cannot be taken. The newest boat cost $30,000, and has been built but two years. There is a Seaside hospital on Staten Island that is to be kept open.

It seems that the Rev. R. C. Fillingham is practically outside the Anglican Communion, and in the position of one who not only intermeddles in the affairs of the American Church, being an Englishman, but interferes with men in the priestly office, being himself not a priest, according to his own belief. He holds precisely the same belief concerning Anglican orders that the Pope of Rome holds, and has written pamphlets on the subject, taking that ground. Just before sailing for home, he addressed a final letter to the Bishop of New York, asking the latter whether he believed the truths involved in his consecration vows. An interviewer, reciting the question the vicar put to the Bishop, asked him why he did not repudiate his own ordination by giving up his living of Hexton. He replied that he had been asked that question before, and added that he was not inconsistent when he kept the living and taught that ordination in the Church of England is not one whit different from ordination in the Nonconformist bodies. He told THE LIVING CHURCH correspondent that he would certainly come to America again in February, and that churches to which he intends to pay particular attention are St. Mary's, St. Ignatius', and St. Peter's, New York, St. Mark's, Philadelphia, the Advent, Boston, the Cathedrals of Milwaukee and Fond du Lac, and possibly one or two churches in Chicago, of which he had heard, but did not yet know the names. He pointed out the immense advantage to him of the advice given by Bishop Potter to the Rev. Dr. Christian, and added that he could talk to all America from behind prison bars. The letters he received before sailing numbered about twenty, and at least some of them were from notoriety seekers. At any rate, your correspondent is satisfied upon personal inquiry that he received no letters from any Churchmen of influence.

Presbyterian North, Methodist North, and United Brethren have named committees to meet the General Convention committee on the task of securing, if possible, uniform action in the matter of laws governing marriage and divorce. The Bishop of Albany has been named chairman of the general committee, and the Rev. Dr. W. H. Roberts, stated clerk of the Presbyterian General Assembly, has been named secetary. It was the Rev. Dr. David H. Greer of New York who moved in the General Convention the appointment of the Church's committee, and upon the present status of the negotiations that gentleman says, replying to a question put to him by THE LIVING CHURCH:

"While no definite result has yet been reached in the conference with other ecclesiastical bodies in regard to Marriage and Divorce, very encouraging and friendly responses have been received from them, and committees have been appointed to confer with the Commission appointed by the General Convention. It is confidently hoped that before the next meeting of the General Convention some general agreement will have been reached and some uniformity of practice established."

Transfiguration parish, in the East New York section of Brooklyn, finding itself able to build, contemplates copying Holy Trinity Church, Stratford-on-Avon, and the rector, the Rev. Stuart Crockett, has just sailed for England to ascertain if plans or measurements may be secured. His father is still living in Ireland and the rector will visit him on the way. If unable to copy Holy Trinity exactly, efforts will be made to find plans of some other rural church in England or Ireland. Transfiguration parish owns a fine site on Ridgewood Avenue, and while Brooklyn will sometime extend its built-up portion that far, the site is and for many years to come will be, an ideal rural one; hence the appropriateness of copying some rural English Church of known excellence of architecture.

A reminiscence of partisan days, now haply gone, was brought up last week when Prof. Albert W. Berg and Mrs. Berg celebrated the fiftieth anniversary of their marriage, by a thanksgiving service in St. Paul's Chapel. Prof. Berg was organist of the Church of the Transfiguration, New York, "The Little Church Around the Corner," and the Rev. Dr. Houghton was rector, when the funeral service of George Holland, an actor, was taking place. The Rev. Dr. Stephen H. Tyng, Sr., attempted to read a protest. Fearing such, Prof. Berg had been instructed what to do, and he played the organ with full force, completely drowning the voice of the remonstrant. The thanksgiving service in St. Paul's was without special incident. Prof. Berg comes of a distinguished French and Italian family, and has had a notable musical career.

THE PRESSING NEEDS OF FLOOD SUFFERERS IN ILLINOIS.

To the Editor of The Living Church:

SO COMPARATIVELY small has been the response to our appeal for assistance for the flood sufferers and so great is the amount of assistance required and asked for, that I am impelled, after going carefully over the ground as far as it is possible, the water being yet too deep in many places to allow of getting around, and after consultation with the Bishop, to ask you to print the following statement of the conditions existing and of the actual and immediate needs of our afflicted people.

The scene is one of utter desolation wherever the water has been. Its ebbing has revealed wreck and ruin on all sides. The poor people have simply lost *everything* but their lives. Their houses are wrecks, their furniture has dropped to pieces, their bedding, clothing, carpets, provisions, all water soaked and total losses. They saved nothing but the clothes on their backs when they fled at midnight from the rising, rushing tide.

The men have worked very little, if any, since the 6th of June, and are without a dollar. Rents are now due and must be paid. Many of the people are buying their little homes on monthly payments, and these must be paid or they will lose all that they have put into them. We have been able to assist in keeping most of them from actual physical suffering. Food has been supplied by the general relief fund of the city, and with the supply of clothing sent us—now completely exhausted—partially to clothe the naked. Almost our entire income for the support of the Church work has been absolutely cut off. I have not been able to hold any services in Venice or Granite City since the 31st of May, and here the people since the flood commenced have not had time or heart to attend service. It will be a month or more yet before we shall get anything like our usual income, which at best is not more than barely enough to support the work.

We have received, up to this writing, a little over $650, $450 of which has come from St. Louis in response to the appeal of the kind Bishop of Missouri to help us. This amount has already mostly been spent and is inadequate to meet the demands upon me for relief of our own people, not to speak of some little support of the Church work until the people once more are able to contribute.

Please let me state two instances which are typical of many cases in which I have applied the money sent me. Two faithful Churchwomen, an aged mother (over 70) and her daughter—widows—had just purchased for cash with the last cent of the daughter's husband's life insurance, a little cottage, and furnished it. In the front room they had arranged to keep a little notion store, hoping thereby, together with taking in sewing, to make a living. They had just moved in the week before the flood. The water covered the house; they lost all they had; the house is a wreck. They came to service this morning, part way in a boat.

A young man, the only support of his widowed mother and a large family of small children, lost everything, even his tools. I had to get him a new set in order to start him to making a living again. There are many more. We have, in the Church, 57 families who have lost everything.

We now need clothing, bedding, shoes—women's and children's clothing, especially. Every scrap that has been sent us has been gladly taken. Railroad communication is now open and we will be thankful for anything sent us.

I am very grateful for what has been sent us and assure the donors that it has been bestowed only upon those who are in great need and are worthy of the assistance given them. I am deeply grateful also to THE LIVING CHURCH for its helpfulness.

East St. Louis, Ill., June 27, 1903. JOHN CHANLER WHITE.

OREGON FOR CATHOLIC TITLE.

These were the resolutions passed by the Convention of the Diocese of Oregon, at Portland, June 26th:

"*Resolved*, That we do not regard the present title as adequate or satisfactory.

"*Resolved*, That we do not regard a change as expedient at this time, yet we do approve of the effort to find a better name.

"*Resolved*, That we favor as a substitute, should it be found to be generally acceptable, some name incorporating the term Catholic, because, in our opinion, it best expresses the character and scope of the teaching of Jesus and the faith of our Church."

The proposed change was suggested in the report of a committee composed of the Rev. A. A. Morrison, chairman, Rev. John E. H. Simpson, Rev. Charles William Turner, Messrs. S. E. Josephi and C. H. Chandler. This report, which was read by Chairman Morrison, is as follows:

"Your committee does not doubt that any historic name familiar for generations will have become endeared to many, and yet it is an indisputable fact that we have a title which, except when they are obliged to do so, the vast majority of our people, Bishops, clergy, and laity, will not or do not use. Even the shortened title, "The Episcopal Church," is comparatively modern, and must seem, to outsiders at least, to belong to a class of such titles as the Presbyterian Church, the Methodist Church, etc., which has sectarian suggestiveness.

"Hence, and for other reasons, has come what even those of us who may be personally averse to change should not be unwilling to recognize as a reaching out for a better name.

"On the other hand, those of us who are personally favorable to change may well concede that anything like general acceptance of any one of the names proposed is not at present within sight. Opportunity, however, we think, may well be given to this convention to express its judgment that this or that name would be an improvement. One, at least, of the writers quoted in our Bishop's address strongly emphasizes our Catholicity. Yet that claim is offensively impeached by one great historic body, which in late years has taken to calling us not Protestants, but non-Catholics; and, for lack of the evident assertion of that Catholicity in such a way as to be manifest to all men, we are supposed by many Protestants to acquiesce in the principle of sectarian organization."

The report concluded with recommendation that the foregoing resolution be adopted, and such was the action taken. The vote was as follows: Clerical, ayes 14, noes 1. Lay, ayes 9, noes 2.

OTHER BUSINESS OF THE SESSION.

The opening service was held in Trinity Chapel, Thursday evening, June 25th, the Bishop of Boise being present in the chancel. Following his usual custom, Bishop Morris, at this service, read a portion of his annual address. With pleasure he reported that the list of clergy remains practically the same as last year, there being no removals, resignations, or deaths to report. On the other hand he had to report the addition to the list of the name of the Rev. L. M. Idleman, located at Ashland.

On Friday morning after the celebration of the Holy Communion and the completion of the Bishop's address, the Rev. W. E. Potwine of Pendleton was reëlected Secretary, and the Rev. H. D. Chambers, of the Church of the Good Shepherd, Portland, Assistant Secretary.

The following were elected for the ensuing year: Standing Committee—The Rev. Geo. B. Van Waters, D.D., Rev. Wm. Seymour Short, Rev. A. A. Morrison, Ph.D.; S. E. Josephi, M.D., Messrs. Jas. S. Reed and Frank Spittle.

Mr. Paul Van Fridagh was elected Treasurer.

The communication of the Diocese of Milwaukee with reference to the provincial system was referred to a special committee to consist of one clergyman and one layman, the Chair appointing the Rev. George B. Van Waters, D.D., and Mr. James Laidlaw. On recommendation of this committee the Milwaukee resolutions were affirmed.

The Rev. George B. Van Waters, D.D., on behalf of the Diocesan Clericus, introduced the following resolution:

"At a meeting of the Diocesan Clericus held June 24th, in the Church of the Good Shepherd, Portland, the undersigned committee was appointed to consider a scheme for general clerical sustentation, presented in the current number of *The Church Eclectic* under the title, 'The Church's Lack of Business Method, the Resultant Evils, and a Suggested Remedy,' with the object of bringing it before this Convention. Holding that the proposed scheme opens up a question of real importance to the Church, we recommend that the writer of the article, who is a clergyman of this Diocese, be given an opportunity to read his paper during the session of the Convention, and that it be made the special order of the day for four o'clock.

"(Signed) Geo. B. Van Waters,
"Wm. Seymour Short."

On the reading of the paper referred to in this resolution by the writer, the Rev. John E. H. Simpson, it was resolved that "the thanks of the Convention be extended to Mr. Simpson for the reading of his excellent paper, and that the matter be referred to a committee consisting of three clergymen and three laymen, to report to the next Convention their consideration of the subject with a view to presenting the matter by resolution for consideration by the next General Convention.

The Secretary presented a communication from the Secretary of the General Clergy Relief Fund, with reference to the merging of the Diocesan Fund with that of the General Fund. After considerable discussion the Secretary was "instructed to correspond with the Secretary of the General Relief Fund with a view of merging the two Funds, and that the Convention favors such merger."

The matter of the organization of the Seventh Missionary District was referred to the Diocesan Board of Missions, as was a request from the management of the "Mission for Chinese" in the city of Portland, for the Bishop and the Diocese to assume charge of their work.

The report of the Board of School Trustees showed a favorable increase in the attendance at the two schools, and a condition of general improvement.

The Rev. W. E. Potwine and Mr. C. H. Chandler were elected delegates to the Missionary Council.

A motion to change the time of holding the annual Convention to the first week in June was lost.

A GREAT SHIP.

The *Minnesota*, the largest ship ever built in America, and the largest freight carrier in the world, was successfully launched, April 16, at New London, Conn. In displacement the *Minnesota* is 870 tons smaller than the *Cedric* of the White Star line, but has a greater capacity for cargo. She can stow away 28,000 tons of freight in her holds and carry 2,700 passengers. Ten regiments of soldiers might be transported by her at the same time. Utility, not speed, was the consideration in her building. She is probably the strongest merchant vessel in the world; her deck plating is twice as thick as that of some battleships and her frames are much heavier than usual in merchant vessels. In her hull and decks there are 12,000 tons of steel. Her full cargo would fill a freight train seven miles long. A locomotive or freight car can be lowered through some of the hatches. The hold for frozen meats can take in 2,500 tons. The boat will cost $2,500,000, and is one of a pair intended by Mr. James J. Hill for the Pacific trade between Seattle and Yokohama. Mr. Hill had these ships contracted for in this country because they could be built here for less than they could be abroad. One could imagine that a voyage on such a boat might be far pleasanter than on those ships which rush through the ocean as if fired from a mortar.—*The Presbyterian Banner.*

To enter God's house properly one should come in a meek and contrite spirit, and preserve that attitude so long as he remains within its sacred precincts. Nothing can become more grossly insolent than an air of contempt for the sacred place, the sacred hour, the solemn service and the message which is being delivered there, which issues in behavior which clearly indicates that the person so acting is out of place. To scoff at and ridicule the acts of Divine worship while it is proceeding is not only a breach of good manners but is a coarse exhibition of sacrilege and profanity. It is not so much a discourtesy to the ministering clergyman as it is an insult to God. Strange as it may seem, it often occurs that people who have attained years enough to have better manners, but have never acquired any special reverence for the things of God, are drawn to the service which for most people has a solemn and holy meaning. Such people can only be regarded as guests in an assemblage with which they have never identified themselves and whose feeling of holy awe and reverence they do not share. The least one can ask of such people is to respect the rights of those who have gathered there for the most solemn offices of life, and who by their labors and their gifts are maintaining a place of public worship in order that undisturbed they may build themselves up in the faith and fear of Almighty God, and with suitable dignity and richness render Him the worship due His holy name. To laugh, or sneer, or make slighting comments upon the conduct of the worship or the message of the preacher, is in the highest degree reprehensible. Specially is this so when it is done in a manner to disturb those by whom one is surrounded. If one is a scoffer at religion he is under no necessity of frequenting places where the worship or teaching is distasteful to him. If one takes advantage of that gracious welcome which the Church ever extends to unbelievers in the hope that they may be touched by God's message or drawn by His love, it is manifestly his duty to deport himself in a way that will not outrage and insult this hospitality. It is a lamentably sad thing to think that people can have lived, sometimes many years, under the sweet, holy teaching of the Church and imbibed only the spirit to scoff at that which should have been for their health and spiritual life. Such people are to be pitied, indeed they need our prayers more than our rebukes. When in addition to their own rejection of holy things, they try to make them appear contemptible to others it may fairly be questioned whether they have any right which ought to entitle them to admission to the house of God at the hour of solemn worship or at any other time. Such an one is properly to be regarded a blasphemer and with such we are admonished to have no fellowship.—*The Guardian* (Lima, Ind.).

THE JUDICIAL SYSTEM OF THE CHURCH.

By the Rev. Edwin A. White,

Rector of Christ Church, Bloomfield, N. J.

WE ADMIT that the title of this paper is a misnomer, for this American Church of ours possesses nothing that is worthy of being entitled a "Judicial System."

The poor apology that we have so long made do service for such a system is neither judicial nor systematic.

Our elective and legislative work is well provided for, but when we come to our judiciary, what have we?

As one of our most learned canonists has well said (*Church Standard* of August 15, 1898): "Here we find ourselves face to face with the greatest and most humiliating defect of our whole Ecclesiastical Constitution . . . we do not hesitate to say that never in the history of Christendom has any autonomous Catholic Church more disgracefully neglected its bounden duty than the Protestant Episcopal Church in the United States, in its neglect to provide, we will not say a decent judicial system, but anything whatever that can be called a judicial *system.*"

The right of appeal from a trial court has ever been considered as of such inherent natural justice as to have its origin in the law of nations. It has accompanied every system of jurisprudence which has emerged from barbarism, and there is no record of a period in the history of the Church since the days of the apostles, in which such right has not been recognized and regulated.

Burn, in his great work on the Ecclesiastical Law of England, says (Vol. I., p. 57): "Very ancient usage it would seem, invented and introduced this right (of appeal) in order that no man might be injured by the injustice or unskilfulness of his judge, but that every person judicially aggrieved, whether principal litigant or not, provided it were his interest to have the sentence from which he appealed reversed, should be entitled to this remedy. Appeals have therefore been much favored by all systems of jurisprudence, and the right of instituting them universally considered as sacred."

For a better understanding of the subject it may be well for us to note briefly the history and development of the Church's judicial system.

In the first three centuries there were no regularly constituted courts. Originally, each Bishop in his jurisdiction, was undoubtedly clothed with the ultimate and exclusive power of government, which involved all judicial as well as legislative authority, and while his decision was generally treated as of force by the other Bishops, a method of redress was still open.

We are told, for instance, "that some Bishops made an excessive use of excommunication with the result that application was made to neighboring Bishops to procure a rectification of their sentence." In this way, was established a kind of informal appeal from the individual Bishop to the Bishops of the Province.

After the conversion of the Empire (312 A. D.), when the Church was invested with the power of decision in civil matters, arrangements became necessary for dealing with such matters on appeal. This was provided for in the sixth canon of the Council of Nicea, permitting an inquiry to be made before the provincial synods. Regulations concerning appeals were also made by the Councils of Constantinople and Chalcedon.

By the code of Justinian, a civil sanction was given to appeals from the Bishop to the Metropolitan, and from the Metropolitan to the Patriarch, with final recourse to the Emperor himself. The ultimate appeal to the Pope instead of to the Emperor, arose in the ninth century, after the promulgation of the false decretals, and was owing, in part at least, to the preference among Christians for a spiritual instead of a temporal judge.

The Gallican Church rejected this appeal to the Pope and held that the right of enforcing spiritual sentences was in the civil power, and that the right to see whether such sentences were just before its authority was given to this execution, followed of course.

In the English Church, the best authorities, says Phillimore (Vol. II., p. 967), "are of the opinion that during the Saxon dominion, there existed a Court of Appeal from the *vigour* of the law, and from *false* judgments, which might have been established by the Hundred Courts, as they were called, before the establishment of the Courts in Westminster Hall in the reign of Edward I. The Court of Appeal in cases of equity was then the King in his court of lords, as appears by the laws of Edgar, Canute, and Edward the Confessor."

The Constitutions of Clarendon seem to have taken away the right of the King to decide on appeal all ecclesiastical causes, and declares that right and duty to belong to the Court of the Archbishop. The system of appeals to-day in the English Church is from Diocesan Courts to Provincial Courts, and thence to the judicial committee of the Privy Council.

The one thing clearly evidenced by these historical notes is, that from the earliest times, the Church everywhere recognized and regulated the right of appeal from ecclesiastical courts of the first instance.

Why then is this American Church of ours, the one single exception to this universal rule?

We may perhaps better understand the reason why, by noting briefly, the relations that existed between the Churches in the several States at the close of the Revolution.

During our colonial existence, the Church everywhere in the colonies, was subject, nominally at least, to the jurisdiction of the Bishop of London, and thus the *union* of the Church was preserved. But when the peace of 1783 severed the colonies from the sovereignty of England, it also severed the *union* of the Colonial Churches with the Church of England, so far as matters of government and discipline were concerned, and as the only bond of union among the Colonial Churches was their common union with the Mother Church, this union was also destroyed. As the several States recognized the necessity of union among themselves, so did the Churches in these States also recognize the necessity of establishing a system of general union, and of constituting a body to secure and expand it.

On this point there was a practical unanimity of sentiment. But concerning the terms of this union, what independent rights should be surrendered to the general ecclesiastical government, and what retained, there was a wide divergence of opinion.

The experience of our civil history shows us that few points are more difficult of adjustment than the respective rights and powers of the State and general governments. A similar difficulty confronted the framers of our general Ecclesiastical Polity. The doctrine of State sovereignty which wielded so powerful an influence in the moulding of our National Polity, was also powerful in moulding our Ecclesiastical Polity, by attributing, falsely we believe, to the separate Dioceses, then universally coterminous with States, the same sort of sovereignty ecclesiastically, which was claimed politically for the States themselves. For this reason, the framers of our American Ecclesiastical Polity found it necessary to make many concessions to those States that were jealous of their supposed Diocesan rights, in order to obtain their consent to a system of government, stable and enduring. The records of the preliminary State conventions, and the instructions given by these several conventions to the delegates appointed to attend the preliminary General Conventions, clearly show, that unless such concessions had been made, and certain claimed Diocesan rights recognized, the Constitution of 1789 would probably not have been adopted.

One of the so claimed Diocesan rights, was the right of each Diocese to discipline its own clergy, without let or hindrance from the Church at large. Had the effort been made to have the subject of the discipline of the clergy in the hands of the General Convention, the opposition to it, we are told, would have been so strong as to have endangered the whole project of union.

This American Church of ours was thus deprived of even the germ of a true judicial system, and the Constitution so worded as to prevent the establishment of any extra-Diocesan appellate courts, because of the doctrine of State sovereignty misapplied to ecclesiastical affairs, or, to put it more plainly, "American politics improperly mixed up in Church affairs."

Hence the only Article in the Constitution of 1789 relating to the important subject of the Judiciary, is Article VI., which read as follows:

"In every State the mode of trying clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any clergyman, whether Bishop, or Presbyter, or Deacon."

In 1838 the word "State" was changed to "Diocese." As Dr. Hawks well says in his *Constitution and Canons:*

"Uniformity of judicial proceeding and judicial decision, is of course not to be expected, under such an arrangement as this; and

yet both are of great importance to the peace and prosperity of the Church."

In the General Conventions of 1835, 1838, and 1841, efforts were made to remedy this by *canon,* but the several Conventions held that such canon could not be enacted while this Article of the Constitution remained in force. Although the canon failed of adoption, for the reason stated, so strong was the feeling that some change in the judicial system of the Church was advisable, that the same Convention of 1841, which refused to enact a canon on the subject, did amend this Article of the Constitution, by substituting the word *may* for *shall,* so the clause should read, "in every Diocese the mode of trying clergymen *may* be instituted by the convention of the Diocese." This change in the Constitution was supposed at the time to be sufficient to enable the Convention to enact a canon on the subject of discipline, but later events proved its insufficiency to legitimatize the very object for which it was made.

In the General Convention of 1847, Bishop Hopkins, as chairman of the committee on canons, presented a canon providing for a Court of Appellate Jurisdiction. It involved a right of appeal from every decision of a Bishop. The Presiding Bishop was to select seven Bishops at his discretion to form the Court of Appeal. If the decision of this Court was unanimous, the judgment was to be final. If not so, then a further appeal might be taken to the whole college of Bishops.

In the Convention of 1850, Bishop Hopkins again introduced this canon, with material alterations. Canons on the same subject were also introduced by Mr. Wharton, an able lawyer of Pennsylvania, and by Judge Hoffman of New York; these several canons were referred to the next Convention, the Convention of 1853, which appointed a Joint Committee on the Judicial System of the Church. This committee, composed of men renowned, as one has said, "for profound learning, sound, practical wisdom, and loyal and intelligent devotion to the best interests of the Church, men whose reputations have been well sustained by the verdict of posterity," presented to the Convention of 1856 a most complete report, "comprising a body of canons for a uniform judicial system, together with a provision for the grouping of the Dioceses and Missionary Jurisdictions into four provinces, chiefly for the purposes of judicial administration."

These canons failed of enactment after a long and most brilliant discussion. Two causes operated to compass their defeat.

First, The constitutional objection, as embodied in the report of the minority of the committee, that "such canons cannot be enacted without first changing the Constitution."

Second, The same cause that prevented any provision being made in the original Constitution, the old doctrine of State sovereignty in its ecclesiastical dress, namely "Diocesan independence and autonomy."

The Convention at once proceeded to remove the constitutional objection, and Article VI. was amended so as to give the necessary power to the General Convention to establish courts of appeal. Both Houses in the Convention of 1856 concurred in the amendments to Article VI. which after the amendment read as follows:

"The mode of trying Bishops shall be provided by the General Convention. The court appointed for that purpose shall be composed of Bishops only. In every Diocese the mode of trying Presbyters and Deacons may be constituted by the Convention of the Diocese; but the General Convention may establish a court of appeals for the revision of the decision of diocesan courts; such courts of appeal not to revise the determination of any question of facts. None but a Bishop shall pronounce sentence of admonition, suspension, or degradation from the ministry on any clergyman, whether Bishop, Presbyter, or Deacon."

Although this Article as amended was carried by a constitutional majority of both Houses in the Convention of 1856, it failed of final adoption in the Convention of 1859.

The principal reason for its rejection was the disputed point, as to the admissibility of negro evidence in ecclesiastical courts, helped, undoubtedly, by an ecclesiastical adaptation of the old doctrine of "State's Rights," which was such a burning question in the troublous days of 1859.

Thus was the whole subject shelved once more, just when it seemed to be on the very eve of success.

For twelve years the question slumbered undisturbed, then in the Convention of 1871, the five Dioceses into which the State of New York had recently been divided, presented to the General Convention for its approval a scheme for a State Province.

The only live plank in the scheme proposed was that which provided for a Provincial Court of Appeals. But the same old constitutional objection was made to the grant of such a power, and the Convention struck it out. The inchoate Province of New York, in disgust, "hung the rest of the scheme up to dry, and there it still hangs."

Illinois next took up the unfinished ideal of a State Province, and presented to the General Convention of 1880 a draft of the powers proposed to be exercised by the Federate Council of the Province of Illinois. The first of the proposed powers related to "the organizing and administering an Appellate Court for adjudicating cases brought before it by appeal from the Courts of the Dioceses within the limits of the State of Illinois"; then, in order to avoid the constitutional rock on which the Provincial scheme of New York had split, this provision was added: "The mode of procedure having been *first instituted* by the several Dioceses, under the permission already granted by Article VI. of the Constitution of the General Convention." Although the House of Deputies signified its approval, the House of Bishops refused to sanction this power for "organizing and administering an appellate Court"—holding that the word "may" differed not in meaning from the word "shall," so far as Article VI. of the Constitution was concerned.

The defeat of the Illinois scheme for a Court of Appeals clearly evidenced the necessity of a radical change in Article VI. of the Constitution, before any reform in our judicial system could be had. The revision of the whole Constitution had already begun to be agitated, but it was not until the revision of the Prayer Book and Hymnal had been completed in 1892, that the way was clear for the General Convention to take up the subject of constitutional revision. This was begun in 1895, and practically completed by the General Convention of 1901. Article IX. of the present Constitution provides that the General Convention, by canon, "may establish or may provide for the establishment of Courts of Review of the determination of Diocesan or other trial courts."

It also provides that "The General Convention in like manner, may establish an ultimate Court of Appeal, solely for the review of the determination of any Court of Review on questions of doctrine, faith, or worship."

Thus, after 64 years of agitation, all constitutional difficulties have been removed and the way is now open for the long and sadly needed reformation of the Church's judicial system. We do not believe it will be long delayed. Indeed the House of Deputies of the Convention of 1898, recognizing the Church's urgent need of Appellate Courts, and anticipating the final action of the Convention of 1901 as to the constitutional provision, appointed a committee "to present to the next Convention a body of canons establishing Courts of Appeal." This committee, comprising among its members, two former Chief Justices of the New York Court of Appeals, and the present Chief Justice of the United States Supreme Court, presented to the House of Deputies of the Convention of 1901, two exceedingly clear and exhaustive canons, one "Of Courts of Review of the Trial of a Presbyter or Deacon," and the other, "Of the Court of Appeal." Although these canons were not acted upon by the late Convention, owing to lack of time in which to consider them, they will, in all probability, receive consideration at the hands of the Convention in 1904.

While these canons are open to criticism, especially that section of the first canon relating to the composition in membership of "Courts of Review," and should be amended in certain particulars, yet, if after amendment they are enacted into the canon law of the Church, they will go far toward giving her what she has never yet had, an efficient, trustworthy judicial system, which she cannot have without Courts of Review and Appeal, and as a necessary corollary thereto, some kind of a Provincial system.

Uniformity of judicial interpretation and judicial decision are vitally important to the peace and prosperity of the Church.

As it has most truly been said, *"Misera est servitus, ubi jus est vagum aut incertum.* Better is it that the law should be interpreted erroneously, so that men may at least have certainty, than that it should be held to mean one thing to-day and another to-morrow."

To-day, in one Diocese, a rubric or canon may receive one interpretation, and in an adjoining Diocese an entirely different interpretation.

In the one Diocese, a clergyman may be convicted and punished for a violation of such rubric or canon, convicted in the one Diocese, while he knows that in another he would be acquitted of the same offense. Doubting, as he well might, the propriety, if not the legality, of the punishment inflicted upon him,

he would fain appeal to some tribunal competent to decide between these conflicting interpretations, but the Church has no tribunal to which such an appeal can be made. If he brings his case before the House of Bishops (as Dr. Irvine did), they have no right to hear and decide the appeal. If they express any opinion whatever in the case, such expression of opinion may be taken (as Dr. Irvine took it) to be a judicial opinion. If he turns to the civil courts for relief, as did the Rev. Mr. Williams in the Diocese of Washington, he finds that door of justice also closed against him, for the Supreme Court of the District of Columbia gave decision in the case of Williams *vs.* Bishop Satterlee (December, 1902), that:

"When the subject matter of the judgment or determination of an ecclesiastical court, attempted to be brought under review by a civil court, is of ecclesiastical cognizance, the judgment of the ecclesiastical court is conclusive, and no civil court has jurisdiction or power to revise it or to question its correctness."

Hence, from the decision of a Diocesan court composed of men having, with few exceptions, no knowledge of law, either civil or ecclesiastical, wholly ignorant of legal procedure, and ofttimes utterly incompetent;—from the decision of such a court, there lies to-day *no appeal whatever.*

No greater miscarriage or denial of justice was ever permitted to exist in an Anglo-Saxon land, by an Anglo-Saxon people. It is a shame and disgrace to the Church, and a standing menace to the ecclesiastical life and honorable reputation of every clergyman of the Church, and to Bishops as well as to priests and deacons.

The malicious abuse, slanderous attacks, abortive inquiries, and civil suits, to which the Bishop of Central Pennsylvania has so recently been subjected at the hands of a priest in his Diocese, whom he was in duty bound to depose, after a conviction by a Diocesan Court, is directly due to the failure of our ecclesiastical machinery to provide a method of appeal from the judgment of a Diocesan court. Any Bishop of the Church, any day, may be subject to similar shame, and scandal, and obloquy. The Church may pity him, but she provides no way for his exoneration. His only chance for an exoneration is in being dragged before a civil court, with the attendant danger of having a verdict for heavy damages rendered against him (as actually happened a few years ago) by a Baptist judge and a Presbyterian jury, while a sensational press with glowing head-lines gives the matter a wide publicity.

The only way for our Bishops to escape such rough casualties, and the malicious abuse, petty persecutions, and all the rest of it to which they are now sometimes subject, and at the same time to safeguard the rights and reputations of the clergy, is to establish Courts of Review and Appeal, to which a clergyman who thinks that he has been wronged by the decision of Diocesan Trial Court, can go for justice—courts with power to settle finally and authoritatively every question of ecclesiastical discipline that may arise, *ut sit finis litium.*

Surely, the sad object lesson which the Church has so recently had, ought to be sufficient to secure from the next General Convention the needed legislation to prevent, forever, a repetition thereof.

OBSERVING GOOD FRIDAY AND OTHER DAYS.

GOOD FRIDAY, the anniversary of the Crucifixion of our Lord, ought to be recognized by all Christians as one of the most sacred and solemn of our religious festivals. The Crucifixion is itself profoundly touching and the place of the death of Christ in our Evangelical and Methodistic scheme of theology—in the thought, feeling and experience of believers—has been and is central and vital. There was a time when the Puritan Churches—in their reaction from a ritualistic formalism—neglected any religious keeping of holy days, and for them there was no "Church Year." Methodism—though not distinctively Puritanic—owing to its revolt from a lifeless and unspiritual sacerdotalism, shared in the same tendency.

At last Christmas asserted its claims too strenuously to be longer disallowed, and there is scarcely a Church, however remotely situated to-day that does not have its celebration. There ought to be, however, religious services provided on Christmas Day itself. A third of a century ago, as many of us can testify, any particular recognition of Easter in our Methodist Churches—at least in many sections—was looked upon askance as savoring of that dreadful thing—"Episcopalianism." But to-day the Easter jubilation is well-nigh universal in Church and Sunday School.

We have never seen any argument advanced to show why the Churches with elaborate rituals—the Roman Catholic, the Orthodox Greek Church, the Church of England, the Protestant Episcopal—should monopolize the celebrations of Christianity's Holy Days. We do not believe they care to assert any such monopoly. These Church days belong not to any section of believers, but to the Holy Catholic or Universal Church. It is consequently the privilege and duty of all the Churches to participate in the services proper to these great festivals. Because the Roman Catholics do it is no reason why Protestants should not do it. Not everything that Roman Catholicism does is wrong. It inherited a vast amount of truth, both in dogma and practices, from the Apostolic Church, and this truth survives despite the admixture of error. And, if we want to find justification for our holy day sacred festivities, we can ignore present-day Romanism and go back to the primitive Church for our example. Our services need not be elaborate nor ritualistic, but simple and devout.

But why should we not extend what we have begun? Why should we not have appropriate worship on Passion Sunday and Palm Sunday? Why should we not fittingly recognize our Lord's Ascension and the giving of the Spirit at Pentecost? And some service and sermon, which should make prominent the great truths of the Trinity and the Eucharist, might well be provided on Trinity Sunday and Corpus Christi. It might be thought a matter of extremes if all "Church days," such as the Sundays preceding and during Lent—bearing their Latin names, Septuagesima, Sexagesima, Quinquagesima, Quadragesima—were observed, and some will smile at the bare suggestion. Of course, we have no intention of urging their claims. But if, for two or three months before the coming of Easter, the thoughts of our people could, in the Sabbath and in mid-week services, be, from time to time, concentrated upon the utterances and acts of the last days of our Saviour's life, we believe religious experience would be deepened much more than by ordinary means. We are not now pleading that we bring ourselves to the rites of Ash Wednesday, though none of us would be hurt by a spiritual keeping of that day. We are not pressing the definite adoption of Lent into our Church calendar and the programme of our individual Christian lives, though, should we do it, the harm, we opine, would not be very great. Those who give themselves religiously—in something more than a fashionable or fictional manner—to some forty days of comparative abstinence from worldly matters, and practise concentration of thought in spiritual things, have freely rendered their evidence as to benefits received. There is much in times and seasons. It is well for America that we have Washington's Birthday, Memorial Day, Independence Day and Thanksgiving Day. And to set apart certain hours for certain duties, to wed great truths with prescribed dates and days, to bring the prominent facts of Christ's life regularly before the spirit in connection with appointed anniversaries wherein multitudes join—this is to impress the soul as no irregular and desultory remembrance could do.

For ourselves we know by experience that services held every night of the week before Easter were more impressive, more searching and sobering, more blessed and beneficial than any that, as a pastor, we ever conducted. And this was the testimony of the people also. Then when Good Friday came, and the Sacrament of the Lord's Supper was administered after some comment on "The Last Words Upon the Cross," "The Significance of Christ's Death," "The Meaning of Crucifixion to Us," or some such timely theme, what a preparation was it for the joy and exultation of Easter! We would that all our pastors would arrange for such a service on that holy day.—*Western Christian Advocate* (Meth.).

SOME Philadelphians visited Richmond, Va., and, asking as to the use of this and that large building, were told in every case that it was a tobacco factory. An aged negro gave them the information; and they, tiring of the monotony of the reply, pointed to a white frame building on a hill, and asked whose tobacco factory that was, says the Detroit *News-Tribune.* The old fellow replied:

"Dat, sah, am no fact'ry. Dat am S'n John's 'Piscopal Church, where Marse Patrick Henry done get up an' ax de Lawd to gib him liberty or gib him deaf."

"Well, Uncle," asked one of the trio, "which did the Lord give him?"

"'Pears to me yo' must be strangers hereabouts," he answered; "else yo'd all know dat, in due time, de Lawd gabe Marse Henry bofe."

Helps on the Sunday School Lessons.

Joint Diocesan Series.

Subject—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E LOFSTROM.

THE CITIES OF REFUGE.

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII. First Two Commandments. Text: Ps. xci. 2. Scripture: Joshua xx. 1-9.

WHEN the Children of Israel had entered into the promised land and were ready to settle down into their regular national life, Joshua proceeded to arrange the various laws and regulations enjoined upon them by Moses. Among these was the appointment of the cities of refuge, as had previously been commanded "by the hand of Moses." If the book of Joshua is accepted as an historical book, it is hard to see how the conclusion may be avoided that Joshua is here referring to the Pentateuch as the work of Moses, for the provision of cities of refuge is recorded in Exodus, Numbers, and Deuteronomy (Ex. xxi. 13, Num. xxxv. 9 *et seq.*, Deut. xix. 2 *et seq.*).

To understand the provision of cities of refuge, the custom of blood revenge must be explained. By this custom, commonly recognized among ancient peoples, the nearest relative of a person slain considered it his right and duty to hunt out and kill the slayer. Up to the time referred to here, no distinction had been made by the Hebrews between wilful murder and an accidental killing. By this provision a long step was taken to improve the custom. It should be made clear to the children that while this provision was an immense improvement upon what had preceded it, yet it does not, of course, compare with the better revelation that we now have. We know that no private individual has a right to take human life or even to hate another, but at that time in the history of mankind it would have been impossible to carry out such a law. So God ordered His servants to improve the conditions as much as they could be improved at that time. By this provision a distinction was made, as there should be, between a man who kills another accidently and a deliberate murderer. It was a serious thing to take a human life even accidentally, and so a man who did so was required to flee for his life from the proper avenger of blood, to one of these cities of refuge. These were conveniently located, as a study of the map will show. You will see that they could not have been better chosen to cover every part of the country. A man would be within thirty miles of one of these cities, anywhere in the country. The roads to them were required to be kept in good repair and signs were placed at the cross-roads with the word "Refuge" upon them, and pointing the way to be taken.

When the man who had killed another arrived at the city, he found the elders of the city and declared to them his case. Then when witnesses had been secured, a trial was held at the city gate as was the custom, and if by the testimony of two witnesses he was proven guilty of wilful murder, he was thrust out of the city and might be killed by the avenger of blood. If he proved that the killing had been accidental, he was allowed to remain in the city and could not be killed, as long as he did not go more than 1,000 cubits beyond the walls of the city. But he must remain in the city until the death of the high priest who was ruling when the crime was committed, or he might still be put to death if found by the avenger of blood.

We may see in the merciful provision of cities of refuge a type of the deliverance from sin which a sinner may find in the Lord Jesus Christ, whose death once for all releases us from the power of sin.

All types of the Saviour are of necessity imperfect and incomplete, and so it is here; but the cities of refuge represent some of the benefits for which we may go to Him. The lessons to be drawn are practical. Not every city was a refuge, only those appointed. "There is none other Name under heaven given among men whereby we must be saved." There is no other way but the way of salvation as pointed out by Jesus Christ. "There was but one place of safety when the flood came—the ark. There was but one man to whom the Egyptians could go for corn during the famine—Joseph. There was but one way to keep off the angel of death on the Passover night—the way of the sprinkled blood. There was but one word that could save the Ephraimites at Jordan's ford—the word *Shibboleth*. So there is but one Name that hath power to save men now—the Name of Jesus" (Ryle). And we might add, there was only one way to escape the avenger of blood—flee to the city of refuge to be finally released by the death of the high priest. The way to Jesus our refuge (Heb. vi. 18-20) is plainly marked out so that any one may follow it. But he must go in the way. The cities of refuge could not save even the innocent unless they fled thither. But even the guilty may be saved if they will go to Jesus. Yet it is not enough that the way has been provided, we must use it.

The privileges of the cities of refuge could be claimed by the strangers and sojourners in the land, not by the Jews only. So the salvation of Jesus is not for the Jews alone (Rom. ii. 29-31) but for all men. Race, color, learning, cannot bar out any man from the refuge of our Saviour, if he will go to Him. The cities of refuge were always open to the fugitive, and Jesus is always ready to receive anyone who would flee from sin.

In addition to the passages in the Pentateuch already referred to which ought to be studied with this lesson, it should be noticed that three cities on the east of the Jordan had already been set apart by Moses as cities of refuge (Deut. iv. 41-43), and the action of Joshua confirms that deed and adds the three cities beyond Jordan according to the definite instructions of Moses given in Deut. xix. 8, 9. The appointment of these last three cities of refuge serves in a sense to mark the completion of the fulfilment of God's promise to give them all this land. The cities of refuge were also a symbol, as it were, of the change that had come over the land as it passed into the hands of the chosen People, and a more merciful law began to prevail. The Cross of Christ, when carried into a land, marks a transformation that is much greater, just as that same Cross has changed the whole world in a very large measure since it was first raised on Calvary.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

BISHOP GRAFTON NOT A PERVERT TO ROME.

To the Editor of The Living Church:

THREE or four weeks ago, I read a few lines in an Italian journal, published in this country, in the interest of the Church of Rome, and circulated among Italians, saying that the Rev. Dr. Grafton had left the Episcopal Church and had become a convert to Rome!

Hoping that some of the clergy or laity who are personally acquainted with the Bishop of Fond du Lac would see the paper and correct the statement, I did not at the time call attention to it. But, having seen no correction of the article in any paper, and knowing how widely false statements are circulated, I thought it would be well to "tell it out" now, in the hope that the same Italian paper would make a correction, and perhaps, at the same time, inform its readers of the fact, that there are "Catholics" who are neither "Greek" nor "Roman." Many people cannot tell a "mushroom" from a "toadstool."

June, 1903. T. W. Punnett.

WORK AMONG THE COLORED PEOPLE.

To the Editor of The Living Church:

ALLOW me, as a colored clergyman, to express my appreciation of the stand taken by Mrs. W. B. Welch, a Southern lady, in her denouncement of Bishop Brown's attitude towards the colored clergy. I also wish to confirm the position of the Rev. George B. Johnson in his timely criticism of the action of certain Dioceses of the South, and in particular of the Diocese of Arkansas, in their treatment of colored priests. Letters from both of these correspondents appeared in recent issues of your paper.

The Rev. Mr. Johnson's position is that of a man untrammelled by the fear of consequences. He knows that to be a priest of the Church—in the South or anywhere else in this country—must mean, now and always, perfect equality accord-

ing to the canons of the Church. The social idiosyncracies of the individuals of a diocesan convention should not be allowed to counterbalance or outweigh the Catholic attitude of the Church.

To side-track the issue, even by interjecting a negro Bishop, in the manner suggested by the Rev. George F. Bragg, Jr. (another of your correspondents), would be a compromise, affecting the Church's real position very much more than it could ever enhance the progress of our work among the negroes themselves.

Any make-shift may be an expedient. Indeed, this whole question—"Shall we evangelize the Negro?"—has been treated from the standpoint of expediency rather than with the faith and courage to undertake it in the Church's way, regardless of consequences.

It seems high time for Northern Churchmen, who are contributing toward this branch of our missionary work, to be informed whether it is going to be accomplished with the true missionary spirit; or is it to be left to the caprice of diocesan Councils.

It is to be hoped that caprice is the cause of, and no sinister motive is behind, the action of certain Southern Dioceses in which the colored clergy are being degraded. From reports which have been coming to us from recent diocesan Councils in the South, one may look without fear for their consistent contentment "at this time" with the "P. E." prefix to the title of the Church. It certainly would be a travesty on consistency, if our Southern brethren are planning to make mince meat of the "P. E." Church, by creating, of their own volition, an "A. P. E." subterfuge. J. B. Massiah.

Detroit, Mich., July 4th, 1903.

THE ROMAN CONTROVERSY.

To the Editor of The Living Church:

I MADE the statement that Anglican and Roman priests were in this respect educated differently, in that Anglicans were unrestricted in their reading while Romans were restricted and also were taught that it was a sin to doubt. Your correspondent, Fr. Duffy, denied the correctness of this statement.

I think the first point of my proposition is proven by the fact that the Roman Church has a *Congregation Indices* that prohibits the keeping and reading of certain books, and among others "all the writings of heresiarchs and those books of other heretics which treat *ex professo* of religion." This rule Dr. Smith (R. C.), in his *Elements of Ecclesiastical Law,* says applies to this country. The Bishop is not said to have a faculty of dispensation from it. The books to be used in every seminary are determined by the "Committee on Spiritual direction." I fear therefore, if, on his own motion, the head of St. Joseph's Seminary were to post up a list of condemned books as freely open to his theological students, his authorities might have something to say to him for doing so. If the books are not thus openly advertised and may not be obtained without the knowledge or permission of the superior, the having them in the library to be used at his discretion will not warrant him in saying there is an unrestricted opportunity given for free investigation.

It also strikes one as something of an amusing contradiction that the head of a Roman seminary, who is so assertive of his students' privilege and custom of examining the points in controversy between us, should at this late day be inquiring through a Church paper for a list of books containing the best statement of the Anglican position! Does he not know them? Are they not in his great library? If not, how can his students have been so freely acquiring "knowledge of the full strength of their opponents' position"? Happy students, who have thus far imbibed knowledge without the pain of study!

As to my second point that real doubt of any (Roman) Catholic verity, as of the Papal Infallibility, or the Immaculate Conception, is taught to be a sin, Fr. Duffy admits it. He holds, however, that it is a duty to welcome enquiry and investigation. But as it is impossible to make any fair investigation unless one begins by admitting the possibility that one may be mistaken, the enquiry that the Roman makes under the enforced condition that he cannot possibly be in error, is not likely to lead him to the truth. He is like a lawyer who has a side to maintain, and who investigates most fully all that can be said against it, not for the purpose of discerning the truth, but best to arm himself in the defense of his cause. Anglican students, so far as my experience has gone, read unrestrictedly, and having for the most part no special worldly inducements to keep them where they are, go where truth leads them. A comparatively few have gone to Rome, the great bulk have been convinced that one can be a true and good Catholic without being Roman.

Fr. Duffy asks for a list of books sustaining against Roman doctrine what we believe to be the Catholic Faith. We might refer him on the Immaculate Conception of Blessed Mary, to fathers and others who have held "that to be without sin belonged to Jesus Christ alone." But the only point we here make is:—that the Pope by his own assumed authority condemned what was before an opinion allowed not to be heretical and erected its opposite into a dogma necessary to be believed by all on point of salvation. On the Papal Infallibility we would refer to Keenan's R. C. Catechism (pub. 1846), put forth by authority, which, on page 305, has the following question and answer: "Must not Catholics believe the Pope in himself to be infallible? *Ans.* This is a Protestant invention; it is no article of the Catholic faith, no decision of his can oblige under pain of heresy unless it be received and enforced by the teaching body—that is, by the Bishop of the Church."

Also we would refer to the speech of Archbishop Kenrick at the Vatican Council on the Papal Infallibility. It is worth perusing. It shows how some of the older Bishops felt about the question. It is published by the American Tract Society. Of Anglican writers there is Professor Salmon's work on *Infallibility.*

On the Papal Supremacy there is Hussey's *Rise of the Papal Power,* Barrow on *The Supremacy, The Roman See in the Early Church,* by Bright, *The Primitive Saints and the See of Rome,* by Puller, *The Age of the Fathers,* by Bright, The Church Historical Society Series, Ffoulkes' *Division of Christendom,* interesting because Ffoulkes was once a convert to Rome; so also are Fr. Galton's books, especially *Our Attitude Towards Roman Catholics.* The author, after many years with the Roman Church, returned from it; Archer Butler, who was brought up in the Roman Church, but became an Anglican, wrote a work on *Development,* in answer to Newman. Then there is *The Pope and the Council,* written by two noted Roman Catholic professors, who were led to the conclusion that "of all the fathers who interpret these passages in the gospels (Matt. xvi. 18; John xxi. 17), not a single one applies them to the Roman Bishops as Peter's successors."

A book of general reference on disputed points is *The Anglican Brief Against Papal Claims,* by Moore and Brinckman. An inside but painful view of the workings of the Papal system is obtainable in Purcell's (R. C.) *Life of Manning.* Its practical working in a country like Ireland is seen in a book by Michael McCarthy, a Roman Catholic barrister, *Priests and People in Ireland,* in which he contends that the injury done to Ireland by the Roman Church's oppression and greed is greater than that done by the British Government. The condition of the Papal States, and Italy while under Papal rule, may be studied in a number of books, by Gladstone and others. Not a little may be gained of the conflict going on now in Rome between the blacks and whites, the Papal party and the Italian Government, by the novels of Richard Baghot, a Roman Catholic, especially in *The Casting of the Nets;* and in Zola's *Lourdes and Rome.* They are novels, but written on a conscientious study of facts. Robertson's *Roman Catholic Church in Italy,* gives from an independent viewpoint, his impressions after many years' residence in Italy, of the interior life and spirit of the Papacy. It is a rather dreadful showing, according to his account.

Having answered Fr. Duffy's request, I could in turn make one of him. A goodly number of us Anglicans would like to know whether the late bull denying the validity of Anglican Orders, was an *ex cathedra* and infallible utterance, of the Pope, or not? Either it was an infallible utterance or it was not. Will Fr. Duffy kindly give us a categorical answer?

Charles C. Grafton.

CREDIT GIVEN.

To the Editor of The Living Church:

A LARGE number of my hymns and poems have been published in papers, magazines, and periodicals, recently. In hurriedly sending out a package of typewritten "copy" to The Living Church, I inadvertently included one of my converted hymns, "Food Divine," without noticing that my customary credit-line for the source of inspiration was not added. It appeared in a late issue of The Living Church, without credit for quoted lines, that might consequently give rise to misunderstanding, and incur seeming plagiarism. In educational circles

we are always most punctillious in giving credit for the sources. Under the hymn referred to, there should therefore have appeared acknowledgment to Father Ryan, whose hymn on "The Sacred Heart" suggested the treatment and idea; and from which a number of lines were incorporated in the hymn referred to.

W. W. Smith.

New York, June 27.

DISCOVER THE MIND OF COMMUNICANTS.

To the Editor of The Living Church:

PERMIT me to have the use of enough space in The Living Church to ask your readers whether the remedy you propose for lay ignorance is sufficient. Substantially, it appears in your view that those distinguished men who are, many of them, vestrymen and lay delegates of this Church, are too ignorant to know and too indifferent to learn the objections to the words "Protestant Episcopal," and can only be taught by oral instruction, cautiously and occasionally given as a part of a Sunday sermon. This is a remedy of such constant use and slow effect, that something more expeditious may be found if attention is directed to the cause of the influential position of such persons.

Take an instance from almost any parish represented by such laymen: the vestry represents and usually regards the pew holders only. The communicants as such have no voice, are frequently unknown to the vestrymen, and, at best, are treated as poor relatives are in the family.

The diocesan lay delegates are selected by the vestrymen; and so the enquirer might go on, following up the pew holders' representatives. Yet the pew holders and even the vestries are not the Church; even too often are not of the Church. Why ask such persons, what is the mind of the Church?

Without stopping to discuss at this time any question of right or propriety or even possibility, or of methods of Church government, but yet recalling some measure of success from the demand by the communicants that the pew holders ought to select from their number those pew holders who are communicants—should not the attack upon lay ignorance begin with seeking the mind of the communicants? The Church and its ministry exist for them, and if it prove that they are not so ignorant, probably the distinguished persons I have alluded to would listen without learning. What do your readers think of such a proposition?

Yours truly,

New York City, June 30, 1903. John B. Uhle.

WELCOME TO TOURISTS IN ALASKA.

To the Editor of The Living Church:

EVERY year the District of Alaska becomes more inviting and attractive to tourists. The tourist season opened a month ago. On almost every voyage of the tourist steamer I have met Churchmen and Churchwomen. The steamers all stop at the Ketchikan port, both going North and coming South.

We are always glad to have people come to the Mission House. It is cheering to meet them. We are only two minutes' walk from the dock. Should this fall under the eye of anyone coming to the North this season, let him consider it an invitation to visit St. Agnes', Ketchikan.

Thomas Jenkins, *Priest-in-Charge.*

St. Agnes' Mission House, Ketchikan, Alaska, June 25, 1903.

TWO LAYMEN WANTED FOR CHINA MISSION.

To the Editor of The Living Church:

ALLOW me, through your columns, to call the attention of the young laymen of the Church to a good work they could do for the cause of Missions in connection with St. John's College, Shanghai. Owing to the withdrawal of one of our professors, there is urgent need of a man to fill his place in the Faculty, immediately, and on account of the rapid growth of the work there is a call for an additional instructor.

We should have these two men as soon as possible. Applicants, preferably, should be college graduates and should have had some experience in teaching.

There is a large sphere of usefulness for laymen in the foreign field, and the right sort of a man can exert a strong influence for good as a teacher in the College.

Full particulars in regard to the work may be obtained from John W. Wood, Esq., Corresponding Secretary, Church Missions House, New York, to whom all applications may be addressed.

I am, etc.,

F. L. H. Pott,

President of St. John's College, Shanghai.

New York, June 30, 1903.

THE ECCLESIASTICAL PROCESSION.

The Procession, or solemn religious march, recalls to our minds many remarkable scenes of antiquity. As we know from the Holy Scriptures, the Jews made use of ceremonial processions in their religious worship, and on some occasions were directed to do so by God himself. What a wonderful scene is that of which we read in the Book of Joshua, when the seven priests blowing the trumpets, and the ark of God and the armed men marched around the City of Jericho once each day for six days, and seven times on the seventh day, when at the blowing of the trumpets and the shout of the people, without a charge or a blow, the wall of Jericho fell down flat; how magnificent the picture presented by Solomon, accompanied by the people of Israel and the priests bearing the Ark of the Covenant from its temporary tabernacle to the Temple on Mount Zion; above all, how touching the first Palm Sunday Procession described in the Holy Gospels and re-enacted before our eyes each Holy Week! And when we think of the Procession in Christian times what pictures does it bring to mind—of bands of Christians, many of whom were destined to suffer martyrdom, marching by the glare of the torches in the catacombs; of St. Gregory and the procession which he organized to stay the plague which was devastating Rome; of St. Augustine and his monks going in solemn order with crucifix and sacred song to meet King Ethelbert; of brave Crusaders going to rescue the Holy Places from the hand of the infidel; of King Ferdinand of Spain and his choir moving to the chant of the *Te Deum* through the streets of Moclin, which he had just recovered from the Moor, while the Christian captives in their subterranean dungeons, perceiving that the hour of their deliverance had come, sang in response to the hymn overhead, "Blessed is he that cometh in the Name of the Lord."

But what is the meaning of the Procession as an act of religious worship? And what is the use of such a ceremony?

The Procession is a solemn prayer. It represents in action the hopes and regrets, the joys and sorrows, of our earthly pilgrimage. Looked at from this point of view, no better example could be desired than the grand old Litany of our Prayer Book, which first appeared in English under the title of the "Procession in English," and was ordered to be sung on all Sundays before the Solemn Eucharist. The processional use of the Litany was only the perpetration of a custom which was general throughout England in the days of the Latin service. When used as a processional the first part of the Litany is sung in the choir before the altar. After the supplications to the Three Divine Persons the Procession moves from the Chancel. Returning, the "Our Father" and the prayers which follow are said at the Chancel step before the Rood, and then at "O Lord, Arise, Help Us," the Procession moves on into the choir. This service, as sung in some English churches, is extremely touching and beautiful.

The Procession is also an instruction on the Christian life. It is headed by the cross and lights, emblems of Jesus Christ, the way, the truth, and the life. It sets out from the Altar, and, after setting forth the varied events and trials of life, and the truths by which man is supported on his earthly pilgrimage, returns again to the Altar; thus it represents the mystery of our human life coming from God and returning to God, or a greater mystery still, Jesus Christ coming forth from God in the Incarnation and again re-entering heaven, leading after Him His elect, guided by His example, enlightened by His word, saved by His Blood.

And still another mystery is brought home to us by the Procession. Human life, however we may view it, the human race, whatever it may be doing, is in procession. But there are two processions; the procession of the faithful, Jesus Christ going before as the Great Shepherd of the Flock, guiding His own in the narrow way to heaven, their eternal home, and the world's procession, headed by the Devil, going by the broad and easy way that leadeth only to destruction. And as it is now, so will it be in the last great day, when our Lord Christ shall have passed judgment upon all. Two processions will then be formed, one to eternal glory and one to the fires prepared for the Devil and his angels. Which procession am I following now? In which shall I be found in the Day of Judgment?—*Rev. A. Parker Curtis.*

SUFFICIENCY.

The World came, and brought me her treasure,
Her wood and her iron, her jewels and gold;
Her fruits that appear on the earth,
Her fabrics, in marvellous fold upon fold.
Yet still was my spirit unfed,
Not here was its water and bread.

The Church came, and brought me her treasures,
Sweet pity and holiness, penitence deep;
The glorious Presence of Christ,
Who leads to green pastures His hungering sheep.
And now I repose on His breast,
With spirit forever at rest.

Bessie Bland.

Literary

Religious.

The Church of England. An Appeal to Facts and Principles. By the Rev. W. C. E. Newbolt, M.A., and the Rev. Darwell Stone, M.A., Editors of "The Oxford Library of Practical Theology." London, New York, and Bombay: Longmans, Green & Co. 1903.

This thin volume comes from writers who weigh their words, and its contents are very good indeed. The book must command much attention and is calculated to clear the air of much fog raised by the conflict which has been going on in the English Church recently.

The two classes of clergy who have been heard from most frequently of late have felt it necessary either to adopt Romish provincialisms in terminology and ceremonial in order to assert their Catholicity, or else to exaggerate the insularity and State relations of the English Church as against the vagaries of "extremists" so called.

The writers of this book endeavor to recover the spiritual successors of the Oxford Tractarians to foundation principles. As they express it in their introductory words, "this pamphlet is put forth for a particular purpose at a particular moment, to show, if possible, that the spirit of the great Oxford Movement is still working among us as a real incentive to healthy development; and to recall men's minds, if it may be, to the wonderful position and privilege which they hold, who, *if they are Catholics first, are also Anglicans* (italics ours), and heirs to the great heritage which that name implies, and trustees of the privileges which it enshrines."

We heartily sympathize with the point of view and purpose of the writers, and should have to descend to very fine details indeed to find any language needing modification.

These writers hold a truly Catholic position—one much more truly Catholic than that which exhibits itself in one-sided emphasis upon things distinctively Romish. Why cannot some of those in our midst see that Catholicity involves whole hearted loyalty to that portion of the Catholic Church in which their providential lot is cast? If this is a genuine portion of the Catholic Church, its authority is Catholic authority—the real article. No doubt we have difficulties, and peculiar ones; but so do the other portions of the Church have their peculiar limitations. It is poor Catholicity to foul one's own nest, and to fancy that a Catholic may straddle between two parts of the Church, and carve out an eclectic system based in reality on private judgment.

The changes made at the Reformation did not signify, canons and ecclesiastical documents being witness, a forsaking of Catholic principles, but an adjustment to a unique mission—the mission of recovering the Protestant world to the Catholic Faith and Religion. This mission accounts for the tenderness of our discipline in one direction, and also for the preservation of our official working system amidst many perils and much episcopal time serving.

It is important to remind the impatient that whatever private movements have occurred and may occur among us, the Anglican working system—we mean that embodied in the Prayer Book and other official formularies of the Church—does in fact make for Catholic development amongst all who accept the system heartily in its own meaning.

It needs also to be insisted upon that the meaning of our formularies is not to be confounded with the personal views and designs of the individual reformers. We do not appeal to the reformers, but to the formal principles in fact adopted by the English Church in undertaking her reformation of abuses. That formal principle is conformity to the ancient and ecumenical Faith and working principles of the Catholic Church. To say that such a principle does not work for genuine Catholicity is to say something absurd, unless we falsely assume that modern Catholicity has other foundations and working principles than the original Catholicity.

What is needed is genuine and whole-hearted loyalty to our portion of the Catholic Church. Such a standpoint is entirely consistent with the efforts to improve in detail the work of the Reformation epoch—to conform our ways more closely to what our formal principle involves; in short, to work for Catholic Unity.

Meantime we need to take care lest we forget the millions of souls who are distracted by many winds of doctrine, and who are to be led home, if at all, by methods which do not suggest ecclesiastical anarchy and self-willed obstinacy.

Such are the leading thoughts imbedded in this book, although adjusted in their statement to conditions peculiarly English. Their emphasis is needed among us as well as in England; although, happily, we are less troubled with the peculiar caricatures of Catholicity to which the writers allude than is the case in England.

The book is one of the most important that have appeared in recent years, and should be conned over. Francis J. Hall.

The Beauty of Holiness. Meditations and Addresses delivered chiefly at Cuddesdon. By the Ven. C. W. Furse. New York: E. P. Dutton & Co. Price, $2.50 net.

This is a rare book. Canon Furse was one of those teachers in whom natural ability is illumined and invigorated by grace, and who stimulate both by the keenness and the unction of their expositions. These spiritual instructions are often irregular in form and incomplete, as literary productions; but they are full of insight and of love. They are not, indeed, without literary charm; a notable feature is the frequent use of very illuminating metaphors, which are not ornaments so much as parts of the construction, intrinsic, as it were, and, as we read, appearing to be the most natural form of the thought, though they would not have occurred to us; as when a weak universalism is compared to "an empty alms bag"; or when the easy habit of "exaggerating this or that feature of the Church or taking for granted that what is attractive, popular, and fashionable for one half-century, is the full presentation of the Catholic, everlasting Church of God," is pillowed, in its true littleness, as "the 'follow my leader' principle."

But literary charm is not the sole characteristic or chief mark of these addresses. They are filled with spiritual power and vindicate not only the beauty of holiness but its strength. In analysis of motive and character, they are very helpful and their fairness is as notable as their uncompromising severity. They are the vigorous, urgent counsels of one who has studied Holy Scripture both critically and devoutly, and who also knows men and the pitfalls and self-deceptions to which they are prone. Any priest may read this book with profit; and for seminarians and young priests it has a value equal to much that Canon Newbolt has written.

One more remark is timely, in these days when too much praise is given to extempore preaching. Canon Furse delivered his meditations and addresses from manuscript, not from memory nor by impulse, and we are told in the preface, that "few teachers have gained more than he by his delivery, few have lost less by speaking the *written* word; for it lost nothing of directness and vitality and gained much in terseness and literary grace." H. M. D.

Happiness. Essays on the Meaning of Life. By Carl Hilty. New York: The Macmillan Co.

The author of these entertaining essays is a professor in the University of Bern, and Dr. Francis G. Peabody of Cambridge has given us an excellent translation, the work of vacation days, which is now printed by the author's permission.

The titles of these seven papers are attractive and the treatment of such subjects as the Art of Work, the Meaning of Life, and the Art of Having Time, is far from commonplace. The book is good for continuous and thoughtful perusal and also for reference in brief snatches of time; for its pages are plentifully sprinkled with keen epigrams or with illuminating suggestions, as "Where shall we find (now) a man like Titian, who, at ninety years of age, could still do his work without the necessity of retiring each year to a summer resort or sanitarium?" This is in an admirable paragraph on the "pitiless" haste of modern life. The discussions of habit, denials, and ideals are equally sane and suggestive.

But one must read the book with caution, being on guard against the humanitarianism which pervades it. The search for happiness is not only proposed as an ultimate end but is described as experimental; and while the quoted definition, "Happiness is communion with God," may be accepted gratefully, yet in all that is said, very pleasantly and forcibly, about ways of attaining it, individual experience, or rather individual experimenting, is exalted and little respect is paid to the Church or to any revelation. It is a book to be read and pondered; to be valued for many searching and inclusive words, as: "What is it, then, which makes one unable to find the way of Jesus? It is, for the most part, either unwillingness to make a serious effort to find it, or disinclination to accept the consequences of the choice"! yet not a book to be commended without reserve, for, even in this last quotation, it is evident that the way of life is thought of as an object of search rather than of revelation. It is a book of inconsistencies, because it lacks the true standard of interpretation; but as a testimony to facts it has the value which belongs to clear-eyed observation and honest report.

H. M. D.

The Church and Its Organic Ministries. A Plea for the Headship of Christ. A Letter Addressed to the Rt. Rev. John Williams, D.D., LL.D. By Samuel J. Andrews. New York: Charles E. Savage (with G. P. Putnam's Sons), 1899.

This letter was addressed to our late Presiding Bishop in 1888 and was printed only for private circulation. A slight revision was completed a few days after Bishop Williams' death, but the substance is unchanged.

Mr. Andrews considers the divinely appointed ministry to be fourfold—reckoning the Apostolate as distinct from and superior to the Episcopate. The Apostolate is of direct Divine appointment, requiring no human action for its perpetuation. It is the true centre of unity and has universal jurisdiction.

The writer believes that its cessation after the death of St. John was due to the failure of the Church to rise to Divine purposes. In short, the ancient Church fell away as did the Jewish Church of old,

and has lost, therefore, a portion of its ministry. Restoration may be looked for in God's own time, but serious difficulties would hinder its recognition.

Meantime the episcopate has perforce taken more on itself than Divine arrangements warrant. The resulting lack of unity has helped to make a place for the Papal system, which is also purely human.

All this suggests an Irvingite conclusion, but the conclusion is not formulated. The book is more curious than important.

FRANCIS J. HALL.

The Blessed Life. Devotional Studies of the Beatitudes. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne. New York: Longmans, Green & Co.

Mr. Brett's meditations on the *Anima Christi* were so helpful that it is a pleasure to receive another volume of similar sort on the Beatitudes. The addresses were originally used in a retreat, and they are printed without revision. The same spirit of spiritual elevation and deep devotion characterizes this volume, which was so marked in Mr. Brett's other work.

We cordially recommend this book for spiritual reading or as a guide in making a spiritual retreat.

The Glory of the Cross. A Brief Consideration of the Force, Effects, and Merits of Christ's Death and Passion. By the Rev. John Wakeford, Rector of St. Margaret's, Anfield, Liverpool. London and New York: Longmans, Green & Co.

The greatness of this subject, together with the readiness with which many have essayed to touch the theme, move us to fear disappointment in taking up another book on the Passion and the Death of Christ. This fear vanishes, however, before we have gone far with Mr. Wakeford in his study entitled *The Glory of the Cross.* From these pages there is an entire elimination of the trite and commonplace. The theme is luminously subdivided: The Cross a Revelation, Christ the Word of God; the Cross an Argument, Christ the Wisdom of God; the Cross an Altar, Christ the Lamb of God; the Cross a Pulpit, Christ the Prophet of Mankind; the Cross a Throne, Christ the King of kings.

The author brings before the reader "Christ evidently set forth crucified," and points the lessons of the Cross in such manner as to evoke the spirit of answering devotion, of love in return for love. For example, how extended and profitable a theme for meditation lies in the suggestion, that of what our Lord taught in the Sermon on the Mount, He gave completest exposition on the Cross. "The Beatitudes, with which He began His great sermon, have their fullest illustration in the events of His Passion: there is He found meek, mournful, pure in heart, merciful, persecuted for righteousness' sake, ill-spoken of, the Peacemaker." E. W. W.

Authority in the Church. By Thomas B. Strong, D.D., Dean of Christ Church, Oxford. New York: Longmans, Green & Co.

This new volume of the series of Handbooks for the Clergy treats of a very important subject, and it is handled with great ability. The author shows clearly that authority is absolutely necessary in every condition, civil as well as ecclesiastical. He shows that there would seem to be three regions in which the Church may legitimately claim to exercise authority, doctrine, life, and custom.

He says: 1, "It is clear that there is a body of doctrine to which the Church ought to require assent."

2, "It is clear that the Church in the New Testament is an organized body, capable of corporate action."

3, "It is clear that sin will certainly exclude from the privileges of Church membership, especially from Communion."

4, "There will be a large area over which there will be rules which the local authorities will determine."

The whole book is very suggestive.

Biography.

Archbishop Temple. By Charles H. Dant. Imported by Charles Scribner's Sons, New York. Price, $1.50 net.

The volume before us purports to be "the people's life" of the late Archbishop of Canterbury, and to be "an unpretentious work." It deals "rather with his social life and progress than with his influence on theological thought." It has but little value, for in these days of universal education and culture, a life such as that of the late Dr. Temple should be presented to the public in another way than in a number of stories and anecdotes strung upon a lot of dates. It seems to us the world must be weary of hearing the late Archbishop characterized by the schoolboy utterance that "Temple is a beast but a just beast."

Yet the book is not trifling; we can learn from it that Dr. Temple was a strong, vigorous, and fearless Christian, and that he brought to bear upon his work, wherever undertaken, a heart and mind singularly free from cant, prejudice, and affectation. He stands before us a splendid representative of what will and aspiration can do for a single-hearted boy and man. We have always asked ourselves why it was that the English people had so great affection for their late Archbishop, and we believe it was because he embodied and manifested, more than any other man of his times, the sturdy character of John Bull.

As a boy, Dr. Temple suffered considerable hardship after the death of his father, and worked often in the fields at the plough. As a youth, his way at Oxford was not easy. As a man, he was much abused for the part he took in the publication of *Essays and Reviews.* As Bishop of Exeter, he received at first some rather hard knocks. As Bishop of London, he was literally overwhelmed by work. And even as Archbishop of Canterbury, he scarcely had peace; he was forced to enter immediately into the controversy with the Pope and the Roman curia concerning the question of the validity of Anglican Orders, and the Ritualistic strifes and contentions which arose in his day must have greatly disturbed him. But Dr. Temple never lost his courage or his cheerfulness; he belonged to the order of the Church Militant. His character is represented in our ideal of a Christian warrior. W. P.

A SERMON entitled *The Character of Washington,* delivered by the Rev. Arthur W. Little, L.H.D., before the Sons of the Revolution in the State of Illinois, has been published in pamphlet form. The sermon is an appreciation of the great general and statesman, of whom Dr. Little says: "No man ever lived who had, in my opinion, so perfect a balance of virtues." Dr. Little also embraces the opportunity, in this discourse, to tell of the work of Churchmen in laying the foundations of the American government. "Of the signers of the Declaration of Independence," he says, "*two-thirds* were Anglican Churchmen, as were also a majority of the members of the Congress that adopted the Constitution of the United States. And George Washington was a humble and devout communicant of the Anglo-Catholic Church, the old Mother Church of us all."

The pamphlet is published by The Young Churchman Co., Milwaukee; price 15 cents.

Miscellaneous.

A Fight for the City. By Alfred Hodder. New York: The Macmillan Co.

This is a story of the political campaign and election of William Travers Jerome to the position of District Attorney of the County of New York, told in the vivid language of the day. It is not literature, and we suppose makes no claim to being anything so rare in these strenuous times. Nor can we call it a book as we formerly understood the word. It is a publication of a series of articles which appeared recently in the *Outlook.*

We doubt the wisdom of apotheosizing our young men because of the good they have done while they have yet, probably many years to live; but for this we do not understand that Mr. Jerome is to blame. We see him as a young man of talent, will, and character, who having been elected to the position of a Justice of the Court of Special Sessions, and thereby and therein becoming acquainted with the malfeasance of the police power, which had sorely oppressed the poor and exploited the vicious for its gain and the gain of brigands associated with it, resolved to do all that he could to destroy its evil work. That he fought well for righteousness is manifest in the opening chapter of Mr. Hodder's eulogy, and we rejoice to see that his activities forced the parties who had charge of the campaign against Tammany to place Mr. Jerome on the fusion ticket for the place of District Attorney.

The volume deals chiefly with the incidents of Mr. Jerome's campaign, and has brought together many things which the public ought to know and understand; not so much what was said or done by Mr. Jerome and his associates, but the causes for their saying and doing certain things. We are amazed to learn how carelessly the city contracts for materials of various kinds are given out, to see how open have been the places devoted to gambling, to learn of the degradation of the inmates of the houses of ill-fame. We are saddened to perceive how "the strength of the law" has made actual more sinful conditions; but we do not think it wise to speak of an alliance as existing between the puritan and the grafter. That the puritan ideal of the propagation of virtue by the enforcement of the civil law has failed is apparent. It is also apparent that it has furnished the means of blackmail and stood in the way of the temperate regulation of various kinds of vicious actions; but it seems to us, that better than its stigmatization, would be a clear and philosophical treatment of the whole question, and a plain pointing out how our Anglo-Saxon way of looking at vice must be modified so far as the evils of society, and especially the social evil is concerned. But surely the law of God that "Righteousness exalteth a nation" still stands and lays its claim upon us.

The finest thing in the volume is Mr. Jerome's challenge of the moneyed powers of the community, as represented by Mr. Whitney and Mr. Platt. Here he steps forth as a veritable David, and if he did not entirely overthrow the Goliath of gain that fattens off the property of the public, permitting its servants to acquire wealth in vicious ways, he struck it a terrible blow, which, if followed by others no less courageous, must kill the source of so many of our evils—a love and worship of wealth, gotten at any price of personal and public virtue. W. P.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

[Mr. Lindsay, of Scotch-Irish ancestry, leaves his native land, where he is in disfavor, to begin life anew in Montreal, Canada. The investment of his wife's fortune proves sufficiently successful to win him the reputation of a shrewd man of business, and to enable him to live in comparative luxury for the time being.

Douglas Lindsay, the only son, a young man of noble character, who is nearing his twenty-first birthday, wishes to study a profession, but he is thwarted by his father. The young man unwillingly obeys, deeming the time of his release to be not far distant. Charlotte Lindsay, the little daughter of the household, is her father's idol. Her boon companion is her boy cousin, Neill Morgan, who, with his brother Guy is visiting America for the first time, bringing a letter from their father, Lord Morgan, of Morgan Terrace, England, which tends to a reconciliation between the sometime alienated families, and leads to further scheming on the part of Mr. Lindsay. His double dealing results in suspicion falling on Douglas, the innocent young bank clerk, who receives a curt dismissal. The disgrace is so keenly felt that the Montreal home is broken up, and Mrs. Lindsay, with her two children, leaves for Virginia, where lives Donald Graeme, the mother's elder brother. The subsequent disappearance of Mr. Lindsay from Montreal completes the change of family fortunes, removing the scene of action to another part of the country.

Monteagle, in Virginia, is the home of Donald Graeme. On the opposite bank of the Shenandoah is the Leeton homestead, prettily situated in a grove of forest trees crowning the hill-top. At Leeton lives Eleanora Lee, "the fair maid of the Valley," who is often to be seen on the river in a rowboat with her favorite brother, Harry. The owner of Monteagle is a morose old Scotchman, whose mountain home is called "a place of shadows." Little Charlotte brings brightness to her uncle's abode; and Douglas regains his youthful health and spirits in the companionship of the young Virginians, especially of Eleanora, with whom he falls in love, and who returns his affection.]

CHAPTER VII.

RIVAL SUITORS.

TWO miles back from the Ferry was the Lane homestead, a somewhat pretentious country house, set in the midst of a tract of undulating land, rich in pasturage and timber, and showing signs of greater thrift in farming than its neighbors. On the front porch sat two men, father and son, taking a noontide rest one day, several weeks prior to the events recorded in the last chapter. The elder man was powerfully built; and his countenance was indicative of a domineering strength well matching the man's physique. It was a face at once cunning and cruel; in speaking, the man's voice was low, his manner plausible, contradictory in effect to the eagle eye and hooked nose. The son was shorter and more fleshy than his father, his features less pronounced and his skin burned to a fiery red from exposure to the Southern sun.

"Tommy, my boy," the elder man was saying in a patronizing tone, "we might as well own up as things ain't goin' so smooth in the housekeepin' line as they did 'fore your mother died—nigh to two years ago, come next November. It stands to reason that men weren't intended for cookin' and dish-washin' alongside of farmwork, to say nothin' of cleanin', what certainly ain't in my line."

"Nor mine," interposed Tommy, mopping his face with a huge cotton kerchief.

"Ex-act-ly!" continued the farmer, chuckling. "You see them window panes!—you couldn't have writ your name on them when Miry was alive, could you?"

"No, for sure," answered the son sympathetically.

"And it's come to this, Tommy"—leaning forward and speaking with a mysterious air, one bony finger on his huge nose. "It's come to this—one or t'other of us has got to git married. I've had my turn, an' I'm willin' to give you the first chance; but, Lord! boy, if you don't fetch the game, I'm a comin' in on the home run."

"I'm willin' enough," said Tommy, dejectedly; "but you allows the game's uncommon hard to fetch, Dad."

"Ha! ha! so it is; but you don't go 'bout your courtin' right, Tommy; you hems and haws too much, an' lets other folks have your innin's. 'Tain't no use denyin' it's a pretty bird you are after, an' it can't be matched round this region for bringin' up. Law! 'tain't no use beatin' round the bush, when we knows there ain't a young woman to compare with Nory Lee for housekeepin', let alone good breedin' and education."

"That's the point," said Tommy, gloomily, "ef I'd a been eddicated like that dark-browed chap over on the mountain, I might a stood some chance. You ought to have sent me to college, Dad, an' not felt the difference, with that bank account growin' steady."

"Not so fast, my son; the walls have ears, an' what's more, the bank account ain't so big as you calculate. 'Tain't more'n enough for a rainy day, an' farmin' ain't what it was, neither."

"Don't care!" said Tommy, sullenly. "Nory sets a store by eddication—an' I ain't no gentry."

"Neither was I, Tommy, when I married your Ma, what was born a gentlewoman. It was the money, boy, that fetched her, an' p'raps some soft sawder along with the chink. I'll give you all the money you want for courtin' purposes. Ain't you got the finest horse in the county for drivin', an' a brand new buggy? If that don't help you, Tommy, nothin' will, not even a eddication. La! didn't I see 'twant no use spending money on *your* brains, boy! 'Better put it into his clothes and his horses,' says I, an' so I'm a-doin'. Cheer up and show grit, boy; an' don't be feared of that broken-down 'ristocrat over to Monteagle. Lee ain't goin' to marry his daughter to a pauper; an' what's more, Nory's brothers are set agin that lordly youngster; the folks say there's some mystery 'bout the family; an' it looks ugly, so it do."

"I'll step down an' see old man White, Dad, an' find out how the land lies. That girl Nory's set in her ways, for all her soft looks."

"What a weak one he is!" exclaimed the father, watching Tommy out of the gate. "I can beat him with the women every time—mebbe I will, ha! ha!"

It chanced that Douglas Lindsay was at the inn, conversing with the stage-driver at the moment when young Lane appeared coming down the road with his usual swaggering gait. His presence rarely failed to irritate Lindsay, who knew and resented the fellow's aspiration for Eleanora's hand. No words had ever passed between them, however, upon the subject; for the nephew of Donald Graeme disdained the rivalry of a peasant; nor would Douglas, with the instinct of true nobility, bandy words about the woman he loved. Moreover, his own prospects were brightening, and he was even then making inquiries about some timber land with a view to purchase. Therefore he returned the salutation of young Lane quietly, and was about starting homeward, when he was detained by the new-comer.

"Look-a-here, Lindsay, we've got a bit of timber land for sale, an' I'll make a bargain with you. I'll sell it half price, if you will promise to let Nory alone, and give me a chance."

Lindsay's haughty stare disconcerted the speaker and amused the stage-driver, who looked up from watering his horses to say, jocosely, "'All's fair in love,' Mister Lindsay."

"I shall not interfere with your movements or attentions, Mr. Lane," said Douglas, coldly.

"That's a promise," cried Lane, as his rival walked off to the ferry-boat and signalled to be taken across the river.

"No fun in that youngster, Tommy," laughed the driver, "fact is, he's a dangerous customer, an' you'd better keep a sharp lookout or you'll be worsted."

"'Tain't him I'm feared of—it's Nory," said Lane, good-naturedly assisting with the re-harnessing of the horses. He was of a genial disposition, and popular with the men of his acquaintance.

As the ferryboat—in reality a flat raft with a railing on either side—moved steadily over the waters, no sound but the creaking of the pulley was to be heard; for Douglas Lindsay was gazing moodily up the sparkling stream, thinking over the old problem of the inequality of life, and longing to grasp the golden key to independence and power—the key of wealth that turns easily the most complicated of locks; but which at that moment seemed to have forever eluded his grasp. And yet—paradox as it may seem—Douglas Graeme Lindsay hated with the intensity of a strong and generous nature the purse-proud, the parvenus, and the misers of the world. The very thought of the insolent—if innocent—buffoonery of Thomas Lane in connection with Eleanora was intolerable to him, and involuntarily he exclaimed, his hands clutching the railing until it cracked in his grasp:

"I could throttle that simpleton!"

"Have a care, sir," remarked the ferryman, drily, as the raft swayed to one side with Lindsay's weight.

The young man started at the sound of his companion's voice, for he had forgotten the old man's presence, and he instantly regretted his unguarded speech. So he aroused himself to make conversation of a kind to interest old White, and the rest of the passage was quickly made.

"A likely enough young fellow," muttered the ferryman,

as he reversed the ropes; "but he's got the devil of a temper—a second Donald Graeme, more's the pity; 'tis an honest race, but a proud, unfortunate one." But he kept his own counsel, this wise old ferryman, whose only confidant was the mountain river.

Meanwhile a somewhat different discussion, yet bearing upon the same topic, was going on in the Lee home, between Eleanora and her oldest brother, Norton, whose gruff, hearty voice was raised in unusual excitement:

"I tell you, Nora, you might go farther and fare worse. Tom Lane is a good enough fellow. Girls are foolish creatures, the best of them, preferring the high-flying, indolent sort who live on their looks and bold manners, to a plain, sensible, industrious farmer. I did think my sister had more sense."

"There is no accounting for tastes, Norton," was Nora's quiet answer, but there was a saucy look in her blue eyes as they contemplated the figure of Tom Lane retreating down the county turnpike, engaged in his usual occupation of mopping his moist face with his huge handkerchief.

"Come, Norton, don't tease Nora," interposed Harry. "I'm not pining for Tommy as a brother-in-law, if you are."

Eleanora looked up smilingly into Harry's open countenance, grateful for his timely championship.

"That may be," replied Norton, brusquely; "neither do I want any connection with the Lindsay family."

The quick color overspread Eleanora's face at his words; she made no reply, but as her glance swept the mountain and the intervening river, a softened light came into the blue orbs.

The brothers went off to their different tasks, but Eleanora continued her work under the trees; she was busy with some needlework, and liked to sit where she could see the gray turrets of Monteagle through the trees, for it was that very day of Indian summer preceding Charlie's moonlight adventure in the fairy dell. Eleanora's father presently joined her, book in hand; for William Lee was by nature a student. Born in affluent circumstances, educated at the first college in the state, married to a gentlewoman of unsurpassed skill in housewifery, he was yet, at sixty years of age, unadapted to his surroundings. He had farmed Leeton, as the place was named, in a mild, theoretical manner during the minority of his sons, and the place had run down in consequence, the family income wasted in unpractical ventures, until Norton, who inherited his mother's energy, became old enough to take the farm management into his own hands. From his twelfth year Norton Lee had been the family dependence, and behind his gruff manner was concealed an honest, kindly heart. He had little patience, however, with the unsuccessful and the disheartened; and often unconsciously offended the more sensitive and highly strung natures with whom he came in contact. Of the depth of Eleanora's devotion to Douglas Lindsay he was not aware, and he had never penetrated the surface of the young Canadian's reticence, his own homely ways and tastes rendering him suspicious of "aliens," as he called the Monteagle owners. His father was a friend of Donald Graeme, whose originality, and a certain dignity of mien and manner made him congenial to William Lee; and occasional visits were interchanged between the gray beards, who conversed upon books and travel, in the language of men of the world. But since the advent of the Lindsays to Monteagle, Donald Graeme had become more of a recluse, finding home society sufficient for his needs; nor had he encouraged visitors for the sake of Ellen Lindsay, who shrank from the inquisitiveness of neighbors, however kindly disposed. Thus the barrier of seclusion had grown more and more perceptible as time went on, and the simple mountaineers regarded Monteagle and its inhabitants as alike uncanny. But we have left Eleanora and her father long enough under the trees of Leeton, she sewing busily, the old man reading aloud, as was his wont, some favorite poem. His only daughter was William Lee's chief source of joy, the one being who had a sympathy for his every expressed wish. His gentleness and love of book lore she had inherited; but hers was a nature of far greater force. The reader laid down his book—a volume of Poe's poems, but recently issued from the press, yet soon finding its way to the most secluded homes of book-lovers.

"Fine, is it not? but melancholy—eh, Eleanora?"

"A mystic element seems to run through the lines, father," she answered.

"I can't say these mysterious mortals charm me, daughter. There is an awful sadness in that, 'Nevermore.' It is like those words over the portals of the Inferno—'All hope abandon, ye who enter here.' Does it not strike you so, Eleanora?"

The young woman paused before replying:

"I can't say that I enjoy such poems—neither do I dislike a certain reserve of thought—it gives one mental stimulus to penetrate the veil of the unknown."

The old man stroked his silver beard musingly.

"Perhaps so, my dear, but I like better the simple tales of the people. With you, Eleanora, I have noticed the reverse. In our readings, the weird, the mystic seem to please your fancy. Be careful not to carry that taste into your everyday life. Leave theories to your old father, child, whose life has been a useless—"

"Not useless, father," interrupted the girl, affectionately stroking his hand. "You are the best part of my life, dear father."

"It is good of you to say so, child; but I keep my eyes open, and I know that your heart is elsewhere—it directs your gaze too often, child, as you sit here under the trees. I am not blaming you, Nora; but heed an old man's warning, and fix your affections upon the homely, practical things about you; then you will win the golden opinions of your friends, and life will be happier for forgetfulness of the ideals." The old man sighed, as he closed the book, and added: "See what an unhappy man is this poor poet, and how dependent upon the public charity."

"I would rather have some men's poverty than other's riches!" exclaimed Eleanora, her delicate nostrils quivering with the fire of emotion. "Yes! I would rather endure the failures of him I love, than the successes of him I despise! Speak not of forgetfulness, dear father, to the child of your heart!" and kissing him tenderly upon his forehead, she hastily retreated within the house to the privacy of her own room.

(To be Continued.)

THE VALUE OF HUMAN LIFE.

A BROAD VIEW of our present human existence reveals an entirely different condition from that shown by the spirit of pessimism—a spirit which exerts so potent an influence upon our contemporaries. The existence of the facts which pessimism sets forth in support of its views is not questioned: they remain, and deserve consideration. In reality, however, they constitute but one side of human life, which is fraught with a deeper meaning and involves far more at present than many of us become conscious of. The fact that this deeper meaning is too frequently relegated to the background and that the possibilities of the spiritual life are not sufficiently developed may be explained from the general state of modern culture. Great revolutions have been effected in the last centuries; life is directed into new channels; old doctrines are beginning to totter; and new ideas demand recognition. An equilibrium, however, has not yet been established. The law of compensation has not yet exercised its power to the fullest extent. Above all, there is still an absence of that energetic concentration which should convert man into a complete and harmonious organic entity, as opposed to the variety and multiplicity without—an entity capable of sifting, combining, and clarifying all the innumerable impressions presented by the heterogeneous influence of the external world. An intellectual activity capable of rising superior to all the blows of fate is also lacking. It may, therefore, be said that the centrifugal forces are greater than the centripetal. Labor, with its enormous ramifications, is more powerful than the spiritual force within ourselves. Herein we must seek the answer to the question whether life contains more reason than meaningless complexity and whether true happiness can exist. Life, as conferred upon us, is not invested with a fixed and unchangeable value. It depends upon ourselves what value we are willing to give it. The more man seeks to concentrate his life, the more he seeks to develop a victorious intellectual activity productive of ever higher spiritual strength, the greater will be his ability to confront the complex phenomena of life with cheerfulness and courage. He will then readily understand the words of Vauvenargues: "Le monde est, ce qu'il doit être pour un être actif, plein d'obstacles" (The world is, what it ought to be to an active being, full of obstacles). In our day also happiness and confidence in the rational purpose of nature may be obtained by zealously and mightily developing the intellectual life, so that man may face all the multifarious phenomena of life as a unit endowed with strength of character and the power of conviction. Never were there greater possibilities in this direction than to-day; and it devolves upon man to avail himself of them, to the end that he may find good cheer and courage within himself and power to become victorious over the petty and depressing impressions which a first view of prevailing conditions produces. He will then tread the upward path ever sought by powerful and youthful natures, be they nations or individuals.—PROF. RUDOLF EUCKEN, in the *Forum*.

I DIMLY GUESS from blessings known of greater out of sight.—*Whittier.*

The Family Fireside

ELEANOR.

Four little birds in the dear home nest,
Four nestling heads on a mother's breast,
Four sweet prayers as they go to rest,
Rest, sweet rest.

God pillowed one on His loving arm,
Keeping her safe from the world's alarm,
Pure and free from its sin and harm,
That was best.

One more mound on the far hill crest,
Kissed by the sun as it gilds the West,
Two folded hands on the snowy breast,
God knows best.

One more face in the blessed throng,
Another voice in the Lamb's sweet song,
Waiting for us, 'twill not be long,
That is rest.

Three little birds that wait and pray,
Three little birds that love and say
"Bring us together some sweet day,"
God knows best.

E. C. D.

A RIGHT JUDGMENT.

By Clara Marshall.

A SARCASTIC campaign orator once spoke of his political opponents as having "the innocence of serpents and the wisdom of doves." The former charge is of so grave a nature that, except in time of campaign when most assertions are taken with the salt of the season, it would be likely to bring a threat of prosecution. To the latter the law can have nothing to say, and in consequence no one, out of prudential considerations, says nay when the old saw is quoted that "every man plays the fool at least once in his life."

Just how often the average woman plays the simpleton we are not informed by proverbial wisdom, but when the assertion is made that three-fourths of the mischief made here below is not the work of guileful men and women but may be laid to the charge of dunderheads of both sexes, then it were well for women as well as men to remember in their prayer for deliverance from evil, that evil may be of their own unintentional making.

The charge has more than once been brought against women that, just as they are so constructed physically that, in boy language, they "cannot throw worth a cent," their mental make-up is such that nine out of ten of them cannot, in their social life, be persuaded to spell the cardinal virtue of Prudence with anything but a little p. Those things best left unsaid, those sayings that bring dissension into societies and set neighbors by the ears, are they not usually uttered by feminine lips?

"I had to make my paper readable," said a Western humorist, telling of a proposed duel into which he had nearly been drawn because of his editorial abuse of a political rival, "and I was not going to disappopint a large number of patrons in order to spare the exaggerated sensitiveness of one individual."

Now it is to be feared that a good many good-hearted feminine talkers, in order to make their conversation interesting to a circle of visitors who are not interested in literature or art, will not only set a-rolling that ball of gossip which increases so in size as it traverses the village streets or neighborhood roads, but instead of repeating bare facts as they were told in the beginning, will sometimes so embellish these facts that their own mothers, if they have any, would have some difficulty in recognizing them. A new neighbor who is reserved about her own affairs becomes "a woman with a past"; a married couple, not unacquainted with family jars, are likely to appear soon in the divorce court; that giddy Miss A—— is engaged to be married, and it was to be expected—Isn't this Leap Year?

These bright talkers are amazed sometimes "at the way stories get about." Why, people are actually saying that Mrs. B——, the new neighbor, should not be visited; and when Mrs. C——, whose husband's temper is none of the best, went to spend a week with her mother, there were those who said that she had left home for good and all. And that story of Miss A—— bringing her meek little lover to the point by telling him that if he were a flirt she would soon be a suicide, that was too silly for anything! Who could have started it?

"A right judgment in all things," even in social chit-chat, is a gift so much to be desired that it were well for us all to make it a daily prayer instead of restricting it to that one summer Sunday on which we return thanks for the coming of the Holy Ghost.

CHILLED DESSERTS FOR SUMMER DINNERS.

By Mary Foster Snider.

EVEN in the warmest weather a thoroughly chilled dessert is quite as refreshing as ice cream, and many very delicious ones may be prepared with so much less trouble than the frozen sweets, and at such a small expenditure of time, that the majority of housekeepers find it wise to give them the preference quite frequently. A simple boiled custard is the basis for many of the most delicious chilled desserts, and one, the ingredients for which are always at their best on the farm. There is a great difference in boiled custard as served by different housekeepers, however, and it varies in degree of perfection according to the way in which it is cooked. Success in making this simple dish, or any other dessert combining milk and eggs, depends upon slow and gentle cooking. A double boiler is almost essential, or a substitute made by setting the kettle containing the custard mixture in a larger one containing boiling water. If the custard is allowed to cook too quickly or too long it becomes watery and curdled, altogether unlike the delicious, velvety texture it should be. Sometimes, even when the custard is done it appears too thin, but a moment's longer cooking may be too much. A very good test is to dip in a silver knife or spoon. If the custard coats it, remove at once from the fire, flavor, and pour into a dish.

An excellent recipe for a plain boiled custard is the following: Heat a pint of milk to scalding point in a double boiler. Then pour it slowly into the yolks of three eggs which have been beaten very light with half a cup of granulated sugar. Mix well, and return to the fire. Cook gently, stirring slowly, until it is smooth and thick like cream. Remove from the fire, flavor with vanilla, lemon, or pineapple, and turn into a dish to cool. As soon as it is cool, place on ice to chill. Serve by itself, or it may be poured over any suitable fresh fruit in season. It is delicious in combination with strawberries, raspberries, sliced peaches, or very ripe sliced pears. Any fruit used in this way should be sweetened before the custard is poured over it. Make the whites of the eggs into a meringue, with four tablespoons of powdered sugar, and steam over hot water until the egg is set.

For Italian Bavarian Cream use above custard recipe, and when the custard is ready to remove from the fire add half a package of gelatine which has been soaked in cold water until soft. Stir until the gelatine is all dissolved, then strain into a bowl, and set it in a pan of cracked ice. Stir until it begins to stiffen, then stir in the whites of the eggs beaten to a stiff froth. Turn into a mold which has been dipped in cold water, and set on ice to harden.

For Nesselrode Pudding make a plain custard, and when ready to take from the fire, stir in half a package of gelatine as in preceding recipe. When it is dissolved, add two-thirds of a cupful of seeded raisins, chopped fine, ½ cup of almonds chopped fine in a cloth, ¼ pound of macaroons, 1 tablespoon of orange juice, 2 of vanilla, and the stiffly whipped whites of the eggs. Stir until it begins to thicken, then put in a mold and place on ice. Serve with whipped cream. This is an extremely popular dessert when anything especially delicious is desired.

Almond Ambrosia is another very delicious cold sweet. Make a plain boiled custard, adding while it is cooking 3 bay leaves and 3 bitter almonds pounded to a paste. Then add the gelatine as in preceding recipes. Strain, and whisk until cool. Then pour into molds and chill on ice. Serve with whipped cream flavored with rose water. A teaspoon of almond extract may be used instead of the almonds if preferred.

The Chicago *Tribune* has been making a religious census of the Governors. Maine has a Universalist Governor, Delaware has a Quaker Governor, Utah has a Mormon Governor. Two of the Governors (Rhode Island's and Wisconsin's) are Unitarians. Pennsylvania is one of the four Protestant Episcopalians. Six of the Governors are Baptists, seven are Presbyterians, eight are Methodists. Twelve Governors are not Church members.

Church Kalendar.

July 1—Wednesday.
" 3—Friday. Fast.
" 5—Fourth Sunday after Trinity.
" 10—Friday. Fast.
" 12—Fifth Sunday after Trinity.
" 17—Friday. Fast.
" 19—Sixth Sunday after Trinity.
" 24—Friday. Fast.
" 25—St. James, Apostle.
" 26—Seventh Sunday after Trinity.
" 31—Friday. Fast.

Personal Mention.

THE address of the BISHOP OF ALABAMA is Anniston, Ala. The Secretaries of the various Diocesan Councils are requested to make a note of this in mailing Journals.

THE Rev. JOHN BAKEWELL, D.D., *founder* and for the past twelve years rector of Trinity Church, Oakland, Calif., has been appointed rector emeritus.

THE Rev. ALDEN L. BENNETT is in charge of St. Paul's Church, Englewood, N. J., during the absence of the rector, and should be addressed accordingly.

THE Rev. SIMON BLINN BLUNT, curate of St. Stephen's Church, Providence, R. I., is summering with his family at Stonington, and supplying Calvary Church in the absence of the rector, the Rev. F. H. Blunt. Address, until further notice, Calvary Rectory, Stonington, Conn.

THE Rev. A. A. BRYANT has resigned St. Paul's Church, White River Junction, and St. Peter's Wilder, Vt., to accept a curacy at the Church of the Advent, Montreal, Canada.

THE Rev. HERBERT G. CODDINGTON, rector of Grace Church, Syracuse, N. Y., has been called to the rectorship of St. John's Church, Northampton, Mass.

THE Rev. ALEXANDER CRONE has resigned St. Mark's Church, Newport, and St. Augustine's mission, North Troy, Vt., and is returning to England.

THE Rev. JOHN H. W. FORTESCUE-COLE will be in charge of St. Mary's Church, Alexander Avenue, New York, from July 19th to the end of August; address, St. Mary's Rectory, Alexander Avenue. On Sept. 1st he becomes rector of Holy Redeemer parish, Cleveland, where his address will be Holy Redeemer Rectory, Wade Park, Cleveland, Ohio.

THE Rev. LEWIS P. FRANKLIN has resigned St. Andrew's Church, Toledo, Ohio, and accepted the curacy of Trinity parish, same city.

THE Rev. E. H. GIBSON, deacon has become assistant at Altoona, Pa.

THE Rev. G. E. KNOLLMEYER should be addressed at 3238 O St., Washington, D. C.

THE Rev. R. M. LAURENSON has accepted a call to become rector of St. Jude's parish, Tiskilwa, Illinois. Address accordingly.

THE Rev. CHARLES TRASK LEWIS has left St. Paul's Church, Columbus, Ind., and taken up work as senior curate of St. Mark's Church, Denver, Colo. Address accordingly.

THE Rev. CLIFTON MACON, assistant at Trinity Church, San Francisco, has accepted the rectorship of Trinity Church, Oakland, Calif., and will assume charge Sept. 1st.

THE Rev. ALBERT MARTIN, rector at Canton, has been transferred to Springfield, S. D.

THE address of the Rev. J. M. MCGRATH until Oct. 15th will be Mount Pleasant House, White Mountains, N. H.

THE address of the Rev. ROBERT JOSIAS MORGAN is changed from Hoffman Hall, Nashville, to 21 North Hill St., Nashville, Tenn., until further notice.

THE address of the Rev. M. B. NASH for the month of July is 29 East 29th Street, New York City.

THE Rev. MANUEL C. SHEWEN of the Diocese of Fredericton, N. B., has entered upon his duties as missionary in charge of Emmanuel Church, Ashland, Maine.

THE Rev. JAMES D. SIMMONS, who has had charge of the mission at Sanford, Me., has accepted a call to Charlestown, Mass., as assistant to the Rev. Philo Sprague.

THE address of the BISHOP OF SPRINGFIELD until Sept. 15th will be 480 Willoughby Ave., Springfield, Ill.

THE Rev. H. H. D. STERRETT, son of the Rev. Dr. J. MacBride Sterrett, has entered upon his duties as curate of St. George's Church, New York. Address St. George's Memorial House, 207 East 16th St., New York City.

DEGREES CONFERRED.

TRINITY COLLEGE.—D.D. upon the Rev. GEORGE BRINLEY MORGAN, rector of Christ Church, New Haven; and the Rev. WILLIAM SHORT, rector of St. Peter's, St. Louis..

UNIVERSITY OF THE SOUTH.—D.D. *ad eundem* upon the Rev. GEORGE C. HARRIS, D.D., of the Diocese of Mississippi.

ORDINATIONS.

DEACONS.

DELAWARE.—HARRY ALBERT LONWOOD SADTLER was ordained to the diaconate Thursday morning, July 2nd, by Bishop Coleman in the chapel of the Good Shepherd. The sermon was preached by the Rev. C. H. Kidder.

SOUTHERN OHIO.—On Sunday, June 28th, in Holy Trinity Church, Hartwell, Mr. SIMEON ARTHUR HUSTON and Mr. DAVID LE ROY FERGUSON were ordained to the diaconate by Bishop Vincent. The former was presented by the Rev. Albert N. Slayton and the latter by the Rev. George Bundy. Mr. Huston has been appointed assistant at Trinity Church, Columbus, and Mr. Ferguson, who is a colored man, will have charge of a colored mission in Arkansas.

DEACONS AND PRIESTS.

CENTRAL PENNSYLVANIA.—On Trinity Sunday, at the Cathedral, South Bethlehem, by the Bishop of the Diocese, the Rev. ROBERT ELWELL ROE was admitted to the sacred order of the Priesthood, and Messrs. JOHN EDWIN HILL, EUGENE ALBERT HEIM, and HORACE W. STOWELL were ordered Deacons. On St. Barnabas' day at the same place and by the same Bishop, E. H. GIBSON was ordered Deacon.

PRIESTS.

SOUTHERN OHIO.—On Sunday, June 21st, in Trinity Church, Columbus, the Rev. ROBERT D. BROWN was ordained to the priesthood by Bishop Vincent for the Bishop of Massachusetts. The candidate was presented by the Rev. Julius W. Atwood. Mr. Brown is a colored man and has been placed in charge of St. Phillip's mission for colored people in Columbus.

DIED.

BRONSON.—Entered into the rest of Paradise, from her home at Bay Crest, Huntington, L. I., on Monday, June 22nd, 1903, MARGARET O'FARRELL, wife of Willett BRONSON.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

GALLAWAY.—Entered into the rest of Paradise from his home in Somerville, Tenn., Saturday, May 23d, 1903, THOMAS SPRAGGINS GALLAWAY, Colonel 22nd N. C. Regiment, late C. S. A.

"Your joy no man taketh from you."

JONES.—Entered into the rest of Paradise, GEORGE IRVING JONES, at his residence at Riverdale, Maryland, Saturday, June 27th, 1903, aged 67 years. Interment Milwaukee, Wisconsin.

"Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him."

LORIMER.—On the Third Sunday after Trinity, June 28th, entered into the rest of Paradise, PERCY LORIMER, aged 15 years.

"Grant him eternal rest, O Lord, and let light perpetual shine upon him."

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER wanted for parish on the outskirts of Chicago. Address H. P., care LIVING CHURCH, Milwaukee.

WANTED, PRIEST in Northern town; parish strong and active. Good field for the right man. Address St. P., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

RECTOR for ten years of large parish in the South, would like to secure work further North. Prefer parish that is run down. Young, energetic, and musical. Address, "Alpha," THE LIVING CHURCH, Milwaukee.

CLERICAL SUMMER DUTY.

RECTOR of parish in northern Minnesota, having six weeks' vacation, would take charge of parish or mission for part of July and August. Apply F. F., THE LIVING CHURCH, Milwaukee.

A PRIEST in beautiful summer resort near St. Paul, would like to exchange light duties with someone in or near Chicago—July or August. Address, B., LIVING CHURCH, Milwaukee.

WANTED—Clerical Supply for vacant parish in manufacturing town of Northern Michigan for months of July and August. Address, F. E., care THE LIVING CHURCH, Milwaukee.

RETREAT.

The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be announced later.

GEO. WM. LINCOLN,
AUGUSTINE ELMENDORF,
FLOYD E. WEST,
Committee of the New York Catholic Club.

SHOPPING.

MISS E. A. CUMMINS, 76 Third Place, Brooklyn. New York Shopping. No commission. References.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

BUSINESS CARDS.

JOSHUA BRIERLEY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The

General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: A. R. Flower, $100; Palmer Cox, $10; John S. Hayes, $5; A member of St. John's Church, Portage, Wisconsin, $10; Trinity Church, Geneva, N. Y., $10; A. P. Rose, $10; E. A. S. Lewis, $5; Alfred Mills, $10; Mrs. Farr, $25; J. A. Lepper, $5; The Misses Baker, $1; Miss Sibyl Wright, $1; Miss Marie Wright, .50; Mrs. Halpin, $5; Proceeds of Musicale at Mr. L. A. Wright's, Montclair, N. J., $25; Mrs. Jas. Crothers, .75; Episcopal High School, Alexandria, Va., $25; Church of the Holy Comforter, Poughkeepsie, N. Y., $6; R. J. Hubbard, $20; C. A. Sudlow, $10.

Contributions from givers in the United States, $1,107.60; Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $7,437.45.

BOOKS RECEIVED.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Studies in the Evolution of Industrial Society. By Richard T. Ely, Ph.D., LL.D., Professor of Political Economy and Director of the School of Economics and Political Science in the University of Wisconsin, author of *Socialism and Social Reform*, etc. The Citizen's Library. Price, $1.25 net.

BROADWAY PUBLISHING CO. New York.

With the Birds. An Affectionate Study. By Caroline Eliza Hyde. Preface by Mary Elizabeth Hyde.

J. B. LIPPINCOTT CO. Philadelphia.

The Temple Bible:—*The First and Second Books of Esdras.* Edited by Archibald Duff, D.D., LL.D. Price, 60 cts. net.

FLEMING H. REVELL CO. Chicago.

Individual Prayer as a Working Force. By Rev. David Gregg, D.D., Pastor of Lafayette Avenue Presbyterian Church, Brooklyn, author of *Our Best Moods, Studies in John, The Heaven-Life*, etc., etc.

Side-Lights on Immortality. By Levi Gilbert, D.D.

Evolution of the Japanese. Social and Psychic. By Sidney L. Gulick, M.A., Missionary of the American Board in Japan. Price, $2.00 net.

THOMAS NELSON & SONS. New York.

The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia. By T. G. Pinches, LL.D., M.R.A.S. Price, $2.00.

PAMPHLETS.

The Year Book of St. James' Parish, Texarkana, Tex. Rev. Percy T. Fenn, D.D., Ph.D., rector.

A Dream of Realms Beyond Us. By Adair Welcker. Sixth separate American Edition. Matter not in previous editions is contained in this. Curry & Co., Printers, San Francisco.

The Church at Work

AMERICAN CHURCH BUILDING FUND COMMISSION.

As illustrating the practical assistance which the American Church Building Fund Commission is rendering to our Missionary Bishops and others, by giving small sums of money to help in building new churches, we note that for the six months of the present year the following grants have been made by that Commission, making a total of $4,725.00; being part of this total of $49,826.33 given to 305 churches in the past ten years.

To St. Luke's Church, Los Angeles, Cal., $200; Mission, Sperryville, Va., $200; Church of Redeemer, Shelby, N. C., $200; St. Stephen's, Coytesville, N. J., $250; St. Michael's, McHenry, N. D., $100; Church of Heavenly Rest, Eagle Lake, Tex., $200; Church of the Advent, Allendale, S. C., $100; Holy Trinity, Elm City, N. C., $150; St. Paul's, Weston, W. Va., $150; St. Andrew's, Friendship, W. N. Y., $200; St. Andrew's, Amarillo, Tex., $200; St. Mark's, Crystal Falls, Mich., $200; St. Paul's, Ocean City, Md., $250; Holy Trinity, Memphis, Tenn., $200; St. Peter's, Kansas City, Kan., $200; Good Shepherd, Onaway, Mich., $250; Sharon Chapel, Va., $175; St. Paul's, East St. Louis, Ill., $250; St. Paul's, Clinton, E. C., $150; St. Mary's, Jefferson, Wis., $150; St. Paul's, Eden Tibbals, Fla., $150; Ascension Chapel, Pocahontas, Ark., $100; Mission at Linton, N. D., $300; Mission Chapel, Spilman, W. Va., $150; Epiphany, Somerset, Va., $250; Trinity, Haw Creek, N. C., $125; St James', Indian Head, Wash., (D. C.), $150; St. Luke's, Winterville, E. C., $200.

At the last meeting of the Board of Trustees the Memorial Named Fund was increased by a gift of $5,000 from Henry E Pierrepont, Esq., of Brooklyn, to be known as the "Ellen Low Pierrepont Memorial Fund," and credited to Grace Church, Brooklyn Heights, Diocese of L. I.

The Permanent Fund now amounts to $381,192.10.

ALASKA.

P. T. Rowe, D.D., Miss. Bp.

New Churches Erected.

Probably no Bishop of the Episcopal Church, says the San Francisco Chronicle, has ever accomplished more tangible results, spread over so wide an area, as Bishop Peter T. Rowe of the Missionary Jurisdiction of Alaska. Within two years he has built several Episcopal Churches at points separated by thousands of miles, besides several hospitals. On June 21st Bishop Rowe consecrated St. Saviour's Church at Skagway, which was the seventh to be built and consecrated under his direction. Other churches have been built at Nome, Valdez, Douglas City, Tanana, Anvik and Ketchikan. During the same time churches at Sitka and Juneau have been consecrated, and churches at Circle and Rampart renovated and greatly improved. A church is to be erected this year at Council City on the shores of Behring sea. A hospital, the fourth within Bishop Rowe's jurisdiction, will be built this summer at Valdez. Bishop Rowe has journeyed from Ketchikan to the distant shores of Behring sea, spending one winter traveling over the frozen ground behind dogs and reindeer.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Mr. Innes Has Not Perverted.

Reports having been printed in the secular papers to the effect that the Rev. Stephen Innes, rector of the Church of St Mary the Virgin, San Francisco, was about to make, or had made, his submission to Rome, that priest, in an interview in the San Francisco *Bulletin*, says that such reports have no foundation in fact.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Church Consecrated at Arnot—Parish House at Lebanon.

The Bishop consecrated Christ Church, Arnot (Rev. N. T. Houser, rector), on Sunday, June 14th.

On tuesday, June 30th, the Bishop of the Diocese, assisted by ten of his clergy and a large vested choir of men and boys, performed the office of benediction or dedication of the new and beautiful parish house attached to the $125,000 church at Lebanon. To say the buildings are in keping with this superb church of St. Luke is all that is required. The Bishops, with the Rev. A. M. Abel and the rector as assistants, celebrated the Holy Eucharist at 9:30 in the beautiful little chapel. At 10:30 he proceeded to the new building, concluding with the main hall, where, after a solemn *Te Deum*, Dr. Talbot, the Rev. J. M. Page, rector, and the Rev. A. M. Abel, the first rector of Lebanon, made brief addresses of congratulation. Miss Isabel Coleman Freeman and her sister, Mrs. Margaret Coleman Buckingham of Cornwall, are the donors.

Sister Cora (formerly Miss Carter of Denver, Col.), has taken up work in the parish of St. Stephen's, Harrisburg, and one of the Deaconesses from Grace Church training school, New York has come to St. Luke's, Scranton (Rev. Dr. Israel, rector).

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Progress at St. Andrew's—Momence—Death of Wm. A. Havemeyer—Summer Vacations—S. S. Commission.

The rector of St. Andrew's, upon the completion of the purchase last January of the ground on which the church stands, asked of his people that three further steps in the progress of the parish should be taken as soon as possible: 1st, that an assistant or an associate priest should be canonically called; 2nd, that a chapel for the daily services should be erected; 3d, that a parish house should be built on ground east of the church. The first of these desiderata was obtained in April, when Mr. De Witt was joined by the Rev. G. B. Pratt. The funds for the second are now in hand, having been furnished in June by Mr. M. F. Bingham. And now the advance tokens of the third requirement begin to appear. At St. Andrew's, on the afternoon of June 20, twenty-two children, ranging in age from four to thirteen years, were baptized; and on the evening of the 28th, forty-two were received into membership with the parish branch of the G. F. S.

The Rev. John F. Milbank, recently officiating at St. Stephen's, Ferguson, a suburb of St. Louis, has been placed by Bishop Anderson in temporary charge of the Church of the Good Shepherd, Momence, commencing his work with an early celebration on St. Peter's day. Beginning with Wednesday of next week the ladies of this congregation are to entertain for a fortnight, fifteen waifs committed to their care by a charitable

organization in Chicago under the auspices of the Daily News Fresh Air Fund. The boys will sleep in tents and thus enjoy a treat that will be much appreciated.

A PROMINENT member and supporter of St. Paul's, Riverside, is removed by the death on June 28th, of William A. Havemeyer, Western representative of the great Sugar Refining Company. He came West in 1873 when thirty years of age.

Born in New York, he was a pioneer of the beautiful suburb of Chicago on the Desplaines river. He is survived by his wife, whom he married before removal from the East, and by four children, two sons and two daughters. Though not accounted a wealthy man, he will be much missed in the community for his open hospitality, no less than as a generous contributor to the support of his parish church.

NONE of the city churches will be closed during the summer, though the list of services is curtailed in a number of them, and a few have cut off their Sunday Schools by reason of the annual exodus of teachers as well as of children. There have been a number of Sunday School and other parochial excursions, one of the largest being that of St. Peter's to Fort Sheridan, 14 trolley cars being filled. The choir of the same parish is taking a fortnight's outing at Paddock's Lake. The congregation are sending their congratulations to the rectory at the birth of an infant child.

THE REV. H. C. ROBINSON, recently assistant to the Rev. Henry Tatlock, at St. Andrew's, Ann Arbor, Mich., has entered upon his new position here at Grace Church, as assistant to the Rev. W. O. Waters. The latter goes East on his vacation this week. Grace Church choir is camping out, as usual, at Delavan Lake. At Trinity the Rev. A. G. Richards, who has resigned the rectorate of St. George's, Prettyman, Md., will become assistant. The rector, the Rev. Z. B. T. Phillips, leaves shortly for a two months' trip to the Pacific Coast, including Catalina Island and Alaska. The Rev. H. L. Cawthorne of St. Luke's mission is taking a short rest out of the city.

ALL THE MEMBERS of the Sunday School Commission excepting the Rev. E. V. Shayler, attended a meeting held in Emmanuel rectory, La Grange, on Monday evening, to receive the report of Mr. T. E. Smith, who, during an Eastern visit last week, inspected, by request of his confreres the exhibit in the See House, Lafayette Square, of the Sunday School Commission of the Diocese of New York.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

G. F. S. Summer House—New Church for Manitou — Arrangements for Brotherhood Convention.

THE Girls' Friendly Society is hoping to secure contributions sufficient for the erection of a summer house for its members at Glenmore Lakes, Platte Canon. The promise of land has been given, but $1,000 will be needed for the building. The President of the Colorado branch is Miss Elizabeth S. Spalding, daughter of the late Bishop.

A CHURCH is to be erected for St. Andrew's, Manitou, at a cost of about $15,000. The gift of $6,000 has been made by Dr. and Mrs. W. A. Bell, on condition that a like amount should be raised by other parties. An attempt will be made at once to secure this amount. The lot upon which the church will stand is already in possession, and is situated in the Sulphur Spring Park.

THE NINETEENTH session of the Local Assembly B. S. A. was held in St. Mark's Church, Denver, on Thursday evening, July 2nd. The devotional exercises were conducted by the Ven. Archdeacon Bywater in the chapel. For the business meeting the members adjourned to the guild room. All the Denver chapters were represented. Dr. Canby, chairman of the Committee upon Churches and Halls, reported that the Central Christian Church would probably be the business headquarters of the convention on account of its proximity to St. Mark's Church. The Sunday afternoon mass meeting will be held in the Auditorium of Trinity M. E. Church. Mr. Carleton, during his recent visit, expressed himself as pleased with these arrangements. Dr. James, chairman of the committee on railroads and transportation reported a half rate from Eastern and Western points. He found, during his recent visit to Salt Lake, that the people there manifested great interest in the coming Denver convention. Mr. George Nichols, chairman of the press committee, reported that an extensive correspondence was in progress throughout the country in the Church papers both Diocesan and general. Seven thousand prayer cards have already been distributed. Mr. J. B. Whitehead, secretary, presented a scheme for a blotter setting forth the purpose of the Brotherhood, announcing the date and place of the convention, and explaining the meaning of the cross of St. Andrew, the emblem of the Brotherhood, for general circulation. The scheme met with hearty approval, and the committee decided to issue five thousand of the blotters immediately. Mr. Wells of Sheridan, Wyoming, made a brief address on Brotherhood work. Archdeacon Bywater spoke upon suburban and diocesan missions, and hoped in a very short time to see twenty or thirty of the Brotherhood men actively engaged in this important branch of church work. The Rev. D. I. Hobbs of Emmanuel, Denver, followed upon the same theme as the Archdeacon, stating that the church needed lay co-operation in all missionary efforts, and he thought that we might learn a lesson from the Methodists who were nearly always in the van in spreading the Gospel, rather than bringing up the rear.

Mr. A. L. Fellows, council member from Colorado, spoke of the pleasurable visit he had received from Mr. Carleton at Montrose, and he was especially pleased when Mr. Carleton expressed himself as delighted with the very complete arrangements that the Colorado Chapters were making for the convention in October. It was arranged that the Corporate Communion of the Denver Chapters should be celebrated on July 12 at St. Mark's Church, and on August 9 at Emmanuel at 7:30 a. m. The closing prayers were said by President Ellis. The meeting was largely attended and there was much enthusiasm.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Church Consecrated at Torrington—Anniversary at Westport.

THE THIRD SUNDAY AFTER TRINITY marked the consecration of Trinity Church, Torrington, the Rev. J. Chauncey Linsley, rector. At 7:30 A. M. the Holy Communion was celebrated by the Rev. G. B. Morgan, of Christ Church, New Haven, and at 9 o'clock by the rector.

At both Eucharists, there was a large number of communicants.

At 10:30, came the consecration by the Bishop of the Diocese.

The service opened with the processional, the Bishop and clergy moving from the chapel to the tower entrance, where the Bishop knocked three times. The door was opened by Senior Warden Henry J. Hendey and then the procession entered the church, the Bishop preceded by his chaplain, the Rev. S. W. Linsley; rector of St. James Church, Winsted, bearing the pastoral staff. In the procession also were Herbert Wheaton Congdon, who, with his father, was the architect who built the church, and the warden and vestrymen of the church. The choir entered from the choir hall singing the processional. The procession of the clergy followed the choir, the Bishop and clergy repeating the 24th Psalm. Senior Warden Henry J. Hendey read the instrument

TRINITY CHURCH, TORRINGTON, CONN.

of donation which declared the property to be free of any lien or encumbrance, and asked for it the care and oversight of the Bishop. Then followed the special prayers set forth for the consecration of the church, after which the sentence of consecration was read by the Rev. G. B. Morgan.

The sermon was preached by the Bishop from Psalm CXXII-8-9—"For my brethren and companion's sake: I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good." The Bishop paid a tribute to the Christian character of the architect, a communicant of Grace Church, Brooklyn, of which the Bishop was formerly rector. The offerings, the first in the consecrated edifice, were devoted to the missions of the church, to be designated for the Bishop of Oklahoma.

The parish was organized by the Rev. Henry Zell of Harwinton in 1843. The first church, a wooden structure, on the present site, was consecrated by Bishop Brownell in 1844. The first offering for the new church was taken in 1888 and its corner stone was laid October 3, 1897, by Rev. Dr. Seymour of St. Michael's church, Litchfield. The first services were held October 3, 1898. The entire cost of the building was about $50,000.

The enterprise owes its origin to the wise foresight of the former rector, the Rev. Henry M. Sherman, who, seeing the need, inaugurated the movement. The laudable undertaking developed under his successor, the Rev. Melville K. Bailey. The present devoted rector, with loyal support, has brought the completion. On Trinity Sunday, there were special gifts amounting to $2,200. Thus it has made ready for the consecration.

The church is a substantial structure of granite, and a most beautiful building, and will stand in this thriving town, as an "abiding monument for many generations."

Amid the joyous day, there was yet the note of mourning. Mr. Wm. T. Church, a zealous vestryman and honored citizen, was called to the Church Expectant. May he rest in peace!

ON TUESDAY, the 30th of June, there was celebrated, in Holy Trinity, Westport, the 40th anniversary of the consecration of the church. The Bishop of the Diocese was present, with divers of the clergy. The rector, the Rev. Kenneth Mackenzie, Jr., preached an historical sermon.

The rector of Christ Church, the Rev. Geo. Barhydt, brought greetings from the

mother parish, with the gift of a Holy Bible, for the lectern. The only one of the former rectors who could be present, was the Rev. Alonzo N. Lewis, of Montpelier, Vt. Letters of regret were read from the others who survive, the Rev. Messrs. William A. Benjamin, D. D., Lawrence S. Stevens, and Charles Ferguson. A bountiful collation was served at the close of the service, at which speeches were made by the Bishop, the rector and others. On the evening previous, St. Peter's Day, a class of 39 was presented for Confirmation, of which 23 were adults. This is the largest in the history of the parish.

Holy Trinity has an admirable record—in meeting all canonical requirements. This is true also, of the apportionment for General Missions which is already provided.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Death of Rev. R. H. Weller.

The death of the Rev. Reginald Heber Weller, Sr., an aged priest of the Diocese and for many years President of the Standing Committee, occurred suddenly at his home in Jacksonville on Monday, July 6th. He was the father of the Bishop Coadjutor of Fond du Lac, who left his home immediately on receipt of the sad news. The deceased was best known as the rector of St. John's Church, Jacksonville, which office he held from 1850 until a few years ago, when the demands of increasing age compelled him to relinquish active work of the ministry. Since that time he has resided for the most part in Jacksonville, but has also been during several intervals with his son in Fond du Lac, Wis. Mr. Weller was ordained deacon by Bishop Otey in 1849 and was advanced to the priesthood by Bishop Hawks in 1851.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Progress at Green Bay—New Chapel at Riverside.

At Christ Church, Green Bay (Rev. H. S. Foster, rector), there has been marked progress of late, due in large part to the increased intelligence in Churchly matters among the parishioners. This increase may be shown by the fact that, through the interest of the rector in bringing the matter to his people, more than seventy copies of Mr. Westcott's *Catholic Principles* have been sold to and read by parishioners. It is obvious that any parish in which this amount of Churchly reading can be secured in one season is bound to make large strides, and it is not strange that such has been the effect in Green Bay. The increased Catholicity among the people led the Roman Paulist Fathers to give special attention to the Anglican controversy at a mission held in the city, when every effort was made to reach American Catholics. At the close of the Paulist mission, Bishop Grafton preached on the subject, "Why I am a Catholic" at Christ Church, and showed admirably the difference between Catholicity and Romanism.

This is one of the oldest parishes in the West, its origin dating from 1826. Three years ago, the present church, a gem in construction, was completed. It is a massive stone structure, cruciform in shape, with a seating capacity of 450 and chapel in the south transept. There are also a commodious rectory, parish hall, and guild house, the total value of the property being $25,000. The present rector took charge in 1900. Last Christmas, Eucharistic and vesper lights were added to the ornaments of the sanctuary as a thank offering from the rector and the whole people of the parish, more than 100 adult parishioners contributing toward their purchase. The system of entertainments and the like for raising money has been suppressed, and a new system, known as the "Red Book Fund" has been commenced, according to which, the people make special subscriptions in addition to those for current expenses, which are applied on the parish debt, amounting now to $7,500. There have been more than 50 confirmations within the past year. Green Bay is also a natural centre for missionary work. Big Suamico, where recently 30 were confirmed, is already served from there by Mr. James T. Armstrong, lay reader. There is so large a work done and possible to be done that a curate is much needed, and provision has already been made for his support. The rector's salary was recently increased from $1,200 to $1,400.

A new chapel at Riverside, built under the direction of the Rev. N. D. Stanley, rector at Sheboygan Falls, was opened on Sunday, June 14th. This is a new mission in which work was recently commenced by Mr. Stanley.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Large Gift for Christ Church.

Active efforts are being made to raise the building fund for Christ Church, Los Angeles, and it is hoped that the entire amount, about $75,000, may be raised before the edifice is completed. According to a local paper, among the contributions which Christ parish has received in the last week for the building of the new church, was one of $3,000 from Capt. Charles G. Hinde of Coronado, who made the gift as a protest against "the recent savage attack on Dr. Dowling, because of his broad Church teachings, by The Living Church, the organ of the extreme High Church party in the Episcopal communion. The members of Christ parish now are eagerly hoping for another attack."

CHRIST CHURCH, GREEN BAY, WIS.

MAINE.

Robt. Codman, D.D., Bishop.

Bell for Caribou.

A new bell has been purchased and hung in St. Luke's Church, Caribou.

MARQUETTE.

G. Mott Williams, D.D., Bishop.

New Chapel at West Hancock.

The accompanying illustrations show the chapel, St. George's, which has recently been erected at West Hancock through the efforts

EXTERIOR—ST. GEORGE'S CHAPEL, WEST HANCOCK, MICH.

of the rector of Trinity Church, Houghton, the Rev. J. E. Curzon, this work being an

INTERIOR—ST. GEORGE'S CHAPEL, WEST HANCOCK, MICH.

offshoot of that parish. Services were commenced on Low Sunday, and there are good congregations and a Sunday School of 43 children.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

The Advent.

Of the clergy at the Advent, Boston, the rector, the Rev. William Harman Van Allen, has gone abroad and will be absent until Sept. 16th; the Rev. F. E. Bissell will take his vacation between July 13th and Aug. 15th; and the Rev. D. C. Hinton between Aug. 14th and Sept. 17th. During the summer, the Rev. Wemyss Smith, rector at Bloomington, Ill., will be added to the clerical staff, and a full round of daily and Sunday services will be maintained.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

The Clergy—Detroit Items - Death of General W. H. Withington.

All of the parishes in Detroit are now filled, the Rev. Wm. Charles from Grosse Isle taking the work at St. Luke's, and the Rev. A. H. Locke of Hudson taking the work left by Mr. Charles. The Rev. N. B. Harrison of Elk Rapids, in the Western Diocese, has become the rector of St. George's Church, and the Rev. Mr. Locke of St. Stephen's.

The new organ for Christ Church, Detroit, has arrived and will be put in place at once. The vestry of St. John's Church, Detroit, has voted to raise $20,000 for a new organ and other purposes. The Rev. C. E. Woodcock of St. John's Church, and family, will go East for the summer the first of August. His address will be, Lower Lodge, Digby, Nova Scotia. The Sunday Schools of St. John's, St. Mary's, and St. Andrew's Churches had their annual outing, Tuesday, June 29, a day at Bois Blank Island.

The death of General W. H. Withington of Jackson, prominent as a citizen and as a Churchman, member of the Standing Committee of the Diocese of Michigan, senior warden of St. Paul's Church, Jackson, occurred during the last week in June, and the burial service was held at St. Paul's Church on June 30th. By proclamation of the Mayor, business was suspended throughout the city, and the whole community showed marks of mourning. There was a military turnout, and the Knights Templar were present in a body. The Rev. R. E. Macduff, rector of St. Paul's, officiated at the service.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Madison City Items—Church Consecrated at Jefferson.

Owing to ever increasing parochial demands, the summer school of the University, etc., Dr. Reilly, rector of Grace Church, Madison, finds it necessary to forego a vacation, and will remain in Madison during the summer. The regular Church services will be continued in Grace Church throughout the summer season.

The rector of St. Paul's Church, Milwaukee, the Rev. Wm. Austin Smith, has been called to St. Paul by the death of a brother.

The Milwaukee Clericus enjoyed a day at Pewaukee last Monday, and, discussing intellectually Some Aspects of the Clerical Life, also embraced the opportunity of testing experimentally some aspects of life at a summer resort on one of the most charming of the inland lakes for which Wisconsin is famous.

The consecration of the new St. Mary's Church, Jefferson, occurred on Thursday, July 2nd, the festival of the visitation of the Blessed Virgin Mary, the Bishop of the Diocese officiating. The Holy Eucharist was celebrated at 7 A. M. by the Priest in charge, the Rev. George Hirst, being assisted by the Rev. H. B. Smith, of Fond du Lac. There were many Communions made, and a fairly large offering was taken up. The "Service of Consecration" began at 10:30. The crucifer, followed by the choir, visiting clergy, and Bishop, entering by the front door, proceeded up the nave repeating the 24th Psalm. The "Sentence of Consecration" was read by the priest in charge. The Holy Eucharist was then proceeded with, the Bishop as celebrant, the Rev. Arthur Goodger of Racine as Epistoler; the Rev. T. C. Eglin, rector of Watertown, Wis., as Gospeller. The Rev. H. B. Smith acted as Bishop's chaplain. The Bishop preached, and complimented the congregation upon the completion of the new church. He further spoke of the uses of a consecrated building, and what it stood for. A good congregation was present. There was Confirmation in the afternoon, the candidates including nine boys, all members of St. Mary's surpliced choir, two adults, and one young woman, twelve in all, as large a class as was ever presented at St. Mary's. The Bishop again preached at this service. In the evening the Rev. Arthur Goodger was the preacher, and a fair congregation was in attendance.

The architect of the new church was Mr. John T. Wollet, a rising young architect of Jefferson, and he has done his work well. The church is small, being 26x40 ft., built

ST. MARY'S CHURCH, JEFFERSON, WIS.

of Jefferson brick throughout, Gothic in style, with a large Norman belfry-tower, finished throughout in Georgia pine, except the main floor which is hard maple. The windows are leaded cathedral glass, the ceiling is open clear to the peak, and ceiled with Georgia pine. Some day it is hoped that a recess chancel may be added, which will greatly add to the beauty and utility of the interior.

It was on the 5th Sept., 1901, that the old church was burned in a very disastrous fire which visited Jefferson. The church had been presented to the congregation of St. Mary's but a few months before the fire. The congregation are most grateful that they are now occupying the new building, although the pews have not yet come. A new altar is needed, likewise a font.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Seabury Wins its Case—St. Paul Items—Death of Percy Lorimer—Minneapolis.

The most important decision ever made in Minnesota, affecting education, and one that especially interests Churchmen and the friends of the Bishop Seabury Mission, has just been handed down by the Supreme Court. For years the trustees have been kept in anxiety by an attempt of certain County Commissioners to tax the securities representing the endowments of the Seabury Divinity and Shattuck Schools. Two years ago this Populistic element secured a majority in the Board, and placed the securities that were in the county on the tax list, levying a tax of $9,163.80. The trustees claimed exemption under Section 3 Article 9 of the State Constitution, when a penalty of 10 per cent. was entered against the Mission, and judgment obtained for the sum of $10,080.18. The case was argued a year ago in the District Court, and a decision rendered in favor of the exemption, when the County appealed the case to the Supreme Court. The decision just rendered sustains that of the lower court. Justice Brown wrote the opinion which was concurred in by the full bench. He holds that such institutions come clearly within the language of the Constitution as "seminaries of learning," which are explicitly exempted from taxation: that this exemption extends to the institution, not to specific property, and that an endowment is as much a part of the institution as the furniture, or the tuition fees paid by the students. It forever sets at rest the question which has come up annually to annoy and embarass the Board, and it removes the cause for the feeling of distrust that was growing in some quarters against giving endowments for educational purposes, so long as there was a liability of half the income being taken for the support of the state and county.

St. John the Evangelist's Church, St. Paul, has been closed to allow the builders to merge the old building into the new. When finished, St. John's will be the finest church in Minnesota. It is expected to be finished early in October. In the meantime the congregation are worshipping at Christ Church, the rectors alternating monthly in the services. During July Dean Andrews, rector of Christ Church, will take a much needed rest somewhere South. Returning in August, the Rev. Mr. Sedgwick, rector of St. John's and temporary priest in charge at Christ Church, will spend the month of August on a vacation. The Rev. C. H. Shutt and family are spending a few weeks at White Bear Lake.

A very shocking affair occurred on Sunday, June 28th, which has cast a gloom over St. Peter's parish, St. Paul. Percy Lorimer, for many years chorister and crucifer at St. Peter's, and last term a cadet at Shattuck School, Faribault, fell from a trestle bridge at Lake Pickerel, and before assistance could be rendered, was drowned. The funeral service took place at St. Peter's and was largely attended. He was only fifteen, a bright, gentlemanly boy of much promise, greatly beloved by all. He was faithful in his choir work and concientious in all his obligations, especially in the B. S. A., of which he was a member,

"DABSTERS"

PEOPLE WHO DO THINGS BY PIECEMEAL.

Many people are convinced coffee is the cause of their sufferings and stop its use from time to time to get relief. During these periods when they are not drinking coffee they feel better. They are getting well in small installments.

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A lady of Readfield, Me., says: "I was always a great lover of coffee and drank it so steadily that I would have to stop it at times on account of dizziness in my head, gas in the stomach and other troubles. I would leave off the coffee for a few weeks until I felt better, then would go to drinking it again.

"I continued this for years and paid dearly for it, until about a year ago I read a Postum Cereal article and bought and carefully prepared some. It filled the place of coffee from the start so far as flavor and taste go and it has righted my stomach troubles. I have improved so that my friends notice the change. I have exchanged sickness and misery for health and happiness. Through Postum I have got well at once." Name furnished by Postum Co., Battle Creek, Mich.

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INTERIOR—TRINITY CHURCH, SEATTLE, WASH. [SEE NEXT PAGE.]

of the Turner Branch. The sorrow-stricken family have the heartfelt sympathy of the entire parish in their affliction.

GETHSEMANE CHOIR, Minneapolis, is camping at Big Stone Lake. On the Third Sunday after Trinity it furnished the music for three splendid services in the auditorium of the Chautauqua. The choir was at its best and certainly the services were enjoyed by all. The Bishop of Duluth preached a magnificent sermon in the afternoon on "The Certainty of Religious Belief." The Rev. R. J. Mooney preached in the evening and the rector of Gethsemane in the morning.

THE REV. DEAN PURVES, rector of Holy Trinity, Minneapolis, will spend a few weeks' vacation, officiating in one of the Eastern Dioceses.

THE RECTORSHIP of St. Mark's Church, Minneapolis, is still in abeyance, and the question of offering the parish to the Bishop as a pro-Cathedral is under discussion.

MISSISSIPPI.

Consent of the Standing Committees Obtained.

THE STANDING COMMITTEE has received from 48 Dioceses,, assent to the consecration of the Rev. Dr. Bratton, Bishop elect, and the papers have been passed up to the presiding Bishop. It is expected that the consecration will be had in the new St. Andrew's Church, Jackson, before the end of September.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Omaha Notes.

UPON the retirement of the Rev. William Herbert Moor from St. Paul's mission, Omaha, after a service of four years in that work, he was presented by members of the mission with a purse of $45 for the purchase of a private Communion set, the presentation being made by Mr. Isitt, the warden. Mr. Moor becomes General Missionary of the Diocese, and is succeeded at St. Paul's by the Rev. Charles A. Potter. At St. John's Church the Rev. Lucius D. Hopkins has already entered upon the rectorship.

NEWARK.

THE BISHOP-ELECT, the Rev. E. S. Lines, D.D., has left New Haven for Europe, and defers his reply as to his election until his return.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

A Tablet — Piscatawaytown — Colored Work — New Brunswick.

A TABLET commemorative of the services of the vestrymen of St. Peter's Church, Clarksboro, during the Revolutionary War, is to be placed in that edifice by the Rev. Jesse Y. Burke, the rector. St. Peter's Church was organized in 1770, and is one of the oldest parishes in the Diocese.

A VERY INTERESTING service was held on June 24th at Gibbsboro, when the parish Church of St. John's-in-the-Wilderness kept St. John Baptist's day, its patronal feast. The Bishop of the Diocese was present and preached on the Life and Character of the Baptist. There was a confirmation in the evening and a parish reception.

ST. JAMES, Piscatawaytown, is one of the oldest of the pre-Revolutionary buildings in the Northern Convocation. For eight years the services have been continued through the earnest effort of Prof. E. W. McGann, a lay reader from Christ Church, New Brunswick. Prof. McGann's work has now taken him to Atlantic City, where he will be in charge of the Government Weather Bureau, and the people of St. James' have been holding a reception in his honor, at which he was given a handsome memorial gift. St. James is now growing, the building of the trolley lines having led to rapid increase of population. Mr. Sidney Burwell, a vestryman of Christ Church, will continue the lay work at the mission, with the assistance of the Rev. C. E. Phelps, *rector emeritus* of St. John's, New Brunswick.

THE COLORED MISSION work of the Diocese has recently shown most encouraging growth. At St. Augustine's chapel, Atlantic City, where the Rev. James A. Deaver is in charge, there was a remarkable service recently, the Bishop going there for Confirmation at 9:30 in the evening. The people of the chapel are mostly servants in the hotels, and the services are held early in the morning and late at night for their accommodation. At Plainfield, where Grace Church has recently started a colored mission (an account of which was given in THE LIVING CHURCH), the work was begun through the entreaty of the colored people themselves. They had two congregations in the place, one Methodist and the other Baptist, and these had been having so many difficulties of administration that a number of them asked the rector of Grace Church to give them pastoral care and administer their affairs. An afternoon service is held in the chapel of Grace Church, and a number have been presented for Confirmation.

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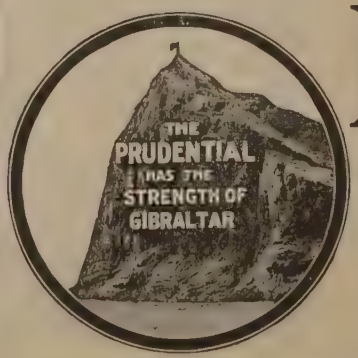

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At Asbury Park there is also a flourishing colored congregation, in charge of the Rev. A. L. Longley, rector of Trinity Church. The chapel (St. Augustine's) has recently been partly refurnished, and the work is almost self-supporting. So satisfactory is the growth that an effort will soon be made to revive an old mission at Pine Hill, and use it for the colored people there.

St. Augustine's, Camden, another colored work is also prospering, having paid off its debt, as already reported in these columns.

THE PLAINFIELD Clericus met on Tuesday, June 30th, with the Rev. C. L. Cooder, rector of St. Paul's Church, Rahway. There was an interesting and helpful discussion of the topic, "Special Services and Missions: Their Expediency in Small Parishes." The meeting was the last one for the year. Plans were made for a missionary conference of the clergy, to be held in the fall at Bound Brook, as an opening for more energetic work in the education of parishioners in the missionary labors of the Church, with a view to securing further knowledge of the Church's needs and more generous support for the General Board. The President of the Clericus is the Rev. J. P. Taylor, D.D., of Plainfield, and the Secretary the Rev. A. S. Phelps of Bound Brook.

ONE of the oldest clergy of the Diocese is the Rev. Charles E. Phelps, rector emeritus of St. John's Church, New Brunswick. On Thursday, July 2, he attained his 80th year, and as a surprise to him the parishioners and rector of St. John's arranged a reception in his honor, at which were present members of the family, friends from among the clergy, and a large number of the people of the parish and town, especially of his old parishioners. The Rev. Mr. Phelps was born in Connecticut, 1823, and has been in New Brunswick 34 years. Before taking charge of St. John's he was, from 1856 to 1869, rector of All Angels' Church, New York, then a struggling parish in the outlying country. There he laid the foundations of the present parish of All Angels, with its beautiful church at 81st street and West End avenue. He was made *rector emeritus* of St. John's five years ago, being succeeded in the rectorship by the Rev. W. Dutton Dale.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Work at Westchester.

THE NEW YORK *Herald* of June 28th has an extended account of the work of St. Peter's, Westchester (Rev. F. M. Clendenin, D. D., rector), in which the rector's energetic work in the interests of civic reform, prior to and after the consolidation of West Chester with Greater New York, is stated. The Catholic position of the parish is also made plain, and the report that there have been differences on the ground of questions of ritual is exploded.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

New Church at Seattle.

THE illustration on preceding page shows the new structure of Trinity Church, Seattle, which has recently been completed. The altar and reredos are erected by Messrs. J. & R. Lamb at a cost of $3,000. They are of marble with mosaic inserts, and, with two handsome memorial windows, are the gift of Mr. and Mrs. John Leary. The chancel windows are erected by Mr. R. S. Cox and Mrs. G. O. Haller. The pulpit and lectern, also from Lamb's are placed as memorials by Mr. A. C. Anderson. The new church is one of the finest on the Pacific Coast, and will accommodate a thousand worshippers.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Improvements to Several Churches.

THE REV. THOMAS J. GARLAND, who has been rector of St. Paul's, Bristol, since 1899, finished his work in that parish on the third Sunday after Trinity, and now goes to take charge of Grace Chapel, Bethayres, which is a mission of the Church of Our Saviour, Jenkintown. At the close of his last service at St. Paul's, the congregation presented the Rev. Mr. Garland, with a handsome silver loving-cup.

IN A NUMBER of the churches of the Diocese, extensive improvements will be made during the summer months. The Church of the Holy Nativity, Rockledge (the Rev. F. H. Argo, rector), will be closed during August in order to permit certain improvements. Gloria Dei (Old Swedes') Church (the Rev. Snyder B. Simes, rector) will be closed for about two months, during which time the old organ will be removed and a new one constructed. Alterations will be made in the near future at the Church of the Messiah, (the Rev. Samuel Ward, rector); the arrangement of the buildings will be changed so that the church will front on Broad Street, and a new chancel and organ-chamber will be built. Probably, however, the largest undertaking is the building of the new organ at St. James' Church (the Rev. Wm. C. Richardson, rector). The organ will have 3,675 pipes, and will be divided into two parts. One part will occupy the space on the right of the chancel filled by the present organ. On the other side of the chancel the marble columns and two sub-arches underneath the main arch will be removed. The partition between chancel and vestry room will be taken away, as well as the ceiling of the vestry room, leaving a large space for the

BABY WEATHER.

LITTLE FELLOWS DON'T LIKE THE HOT DAYS.

Mothers should know exactly what food to give babies in hot weather.

With the broiling hot days in July and August the mother of a baby is always anxious for the health of her little one and is then particularly careful in feeding. Milk sours quickly and other food is uncertain. Even in spite of caution, sickness sometimes creeps in and then the right food is more necessary than ever.

"Our baby boy, two years old, began in August to have attacks of terrible stomach and bowel trouble. The physician said his digestion was very bad and that if it had been earlier in the summer and hotter weather we would surely have lost him.

"Finally we gave baby Grape-Nuts food feeding it several times the first day and the next morning he seemed better and brighter than he had been for many days. There was a great change in the condition of his bowels and in three days they were entirely normal. He is now well and getting very strong and fleshy and we know that Grape-Nuts saved his life for he was a very, very ill baby. Grape-Nuts food must have wonderful properties to effect such cures as this.

"We grown-ups in our family all use Grape-Nuts and also Postum in place of coffee with the result that we never any of us have any coffee ills but are well and strong." Name given by Postum Co., Battle Creek, Mich.

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AMERICA'S SUMMER RESORTS

When it begins to get hot and dry one's thoughts naturally turn toward the lakes and rivers and the seashore of New York and New England, and we begin to wonder how much it would require of time and money to make the trip. A lot of these questions are answered and a lot of information given free in "Four-Track Series" No. 3, "America's Summer Resorts." Sent on receipt of a two-cent stamp, by George H. Daniels, General Passenger Agent, New York Central & Hudson River Railroad, Grand Central Station, New York.

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greater part of the organ on that side. A stone corridor will be erected, running around the corner of the Sunday School building and connecting with it.

QUINCY.

Acceptance of the Bishop-elect.

The Rev. Dr. Fawcett has accepted his election as Bishop of Quincy. It is hoped that the consecration may be arranged for the feast of the Transfiguration.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Improvements at Cairo.

Extensive repairs are being made in St. Michael's (colored) Church, Cairo (Rev. E. T. Demby, vicar). A large Gothic altar with tabernacle and canopy has been erected, together with a reredos surmounted with crosses, and a credence. A new pulpit and lectern have also been given, all these being made from designs of the priest in charge. The gallery in the west end of the church is being fitted up for an auxiliary choir for women, which will be in addition to the vested choir for men and boys in the chancel. The church will also be newly painted and carpeted. The present vicar has been in charge only six months, and the work is making excellent progress.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Cornerstone of Indian Chapel.

On saturday, June 27th, Bishop Walker, accompanied by a party of clergymen and lay men and women, took train from Buffalo for Irving and thence proceeded to the Cattaraugus Reservation, there to lay the corner-stone of the church now being erected for the Iroquois Indians of the Seneca Nation. The procession formed in the school house, at present used for church services, at 11 a. m. and was followed to the site on which the church is to stand, by several hundred Indians and white people. When the Bishop and clergy reached the place, the procession halted and the ceremony of laying the corner-stone was duly carried out, after which the Indian women served luncheon to their guests. In the afternoon, under the open sky, surrounded by trees and flowers, while Indians in hundreds watched the proceedings, twelve Senecas received the Apostolic Rite of Confirmation.

After the religious ceremonies a council was held in which both Indians and whites participated, and addresses were made by Senecas Job King and Wm. Nephew, grandson of the famous Governor Black Snake. They spoke in the Seneca tongue, which was interpreted by L. S. Strong, son of Nathaniel T. Strong, last head chief of the Senecas. His Indian name was Hon-on-duh.

This mission was organized three years ago, the first service being held on May 20, 1900. Since then 49 persons have been baptized and, including those above mentioned, 17 have been confirmed. Bishop Walker gives chief credit for the noble work done and the gratifying results attained to Mr. Thomas Clough, a lay man residing in Buffalo, where he carries on business, and after his week's labor at his vocation is over, he goes on Saturdays to the Indian Reservation, where usually he spends about two days each week visiting the Indians, holding lay-services, and conducting Sunday Schools. The former Archdeacon, Dr. Bragdon, took much interest in this work, and his successor, Archdeacon Ayres, is giving it earnest attention. Recently another mission has been started on the opposite side of the Reservation where the Indians are chiefly pagan.

CANADA.

News of the Dioceses.

Diocese of Ontario.

St. Thomas' Church, Belleville, is to be greatly improved by the addition of a chancel, organ chamber, and vestry. It is thought the alterations will cost about $2,500.—St. James' Church, Perth, is to have a vested choir.

Diocese of Quebec.

The bishop sailed on his visitation tour of the North shore missions and Labrador coast June 20th. During his absence Archdeacon Roe will act as Bishop's Commissary. Communications with respect to the business of the Diocese should be addressed to the Commissary at Les Eboulements, P. Q.—The university of Bishops' College, Lennoxville has made a new departure and in September next will admit women to the lectures in Arts.

Diocese of Toronto.

No decision was reached at the meeting of Trinity College, June 25th, as to the federation of Trinity and Toronto Universities. There was a long discussion on the proposition submitted by the authorities of Toronto University, but the decision was finally adjourned till next month.—Bishop Sweatman's work for the past year showed 4 ordinations and 76 confirmations, with a total of 1,594 persons confirmed. It was decided by the Diocesan Synod to revive the *Diocesan Chronicle* as the organ of the Mission Board. A very earnest appeal was made to the Synod by the Rev. H. C. Dixon whose title has been changed to Diocesan Organizing Secretary.

Diocese of Montreal.

The position of Principal of the Montreal Diocesan Theological College, vacant by the resignation of Principal Hackett has been offered by the Board of Governors to the Rev. J. Rexford, at present headmaster of the High School, Montreal.—The Rev. J. F. Horsfield, President of the Church of England Christian Endeavor Union, was in Montreal, June 25th, on his way to the convention of the Union to be held at Denver, Colo., the second week in July. He hopes to arouse interest in the Union in the Anglican Church in Canada, in order that branches may be established in connection with the church. He gave an address in St. Judes' Church on the work of the Union.

Diocese of Nova Scotia.

The new church at Sydney, Cape Breton, was opened in the middle of June. It has the only vested choir in Cape Breton.—The June meeting of the Clerical association of Prince Edward Island, which met at Milton, despatched a good deal of business and there were a number of interesting addresses.

Diocese of Rupert's Land.

Archbishop Machray held an ordination in St. John's Cathedral, Winnipeg, in the middle of June, when three were admitted to the Diaconate. The Very Rev. Dean Mattheson presented the candidates and the preacher was the Rev. E. E. Phair. The Bishop of Qu 'Appelle was celebrant at Holy Communion.

Diocese of Kootenay.

The service for the dedication of the memorial fountain for "Father Pat," the affectionate soubriquet of the late Rev. Wm. Irwin, was conducted by Bishop Dart, June 9th.

W. A. Meeting.

The Ontario diocesan board of the W. A. met in St. John's Church, Prescott, June 9th. Bishop Mills was celebrant at Holy Communion on the morning of the opening day. The next meeting will be held in the parish of St. Paul's, Brockville, in 1904.

EDUCATIONAL.

Trinity College, Hartford, Conn.—The Baccalaureate sermon was preached in Christ Church, Hartford, on the evening of Sunday, June 21st, by the Rev. Ernest Milmore Stires, D.D., rector of St. Thomas' Church, New York City, from I. Cor. iii. 21, 23, "All things are yours . . . . and ye are Christ's." The diploma of the graduates was treated as the commission of an officer in the Army of Christ. The sermon was regarded with high appreciation by all, but especially by the graduating class, who went to the vestry to express their personal gratitude.

On the evening of June 18th, took place the first competition for the F. A. Brown Oratorical Prize of $100, awarded to the student delivering the best English oration. The prize was awarded to Henry L. G. Meyer of St. Louis. On the evening of Saturday, June 20th, the seniors gave a play, "Miss Duzenberry, or Murder Will Out," an adaptation by Prof. C. F. Johnson, from Eugène Labiche.

At the Class Day exercises on the afternoon of June 22nd, Philip Safford Clarke of Point Pleasant, N. J.; Reeve Huntington Hutchinson of Highland Park, Ill.; Hervey Boardman Vanderbogart of Troy, N. Y.; T. Minton Syphax of Philadelphia; Percival Hautrey Bradin of Hartford, and Arthur

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Chadwell Short of St. Louis, were respectively, President, Historian, Poet, Orator, Presenter, and Statistician.

At the meeting of the Alumni Association, on the 23d, the climax of enthusiasm was reached in the resolutions introduced by Dr. J. Ewing Mears, of Philadelphia, of the Class of 1858, looking towards an endowment fund of $5,000,000. The resolutions pledged the Alumni to raise $100,000, and Dr. Mears not only outlined a scheme for it, but started the movement by a subscription of $1,000; $1,650 more were subscribed in five minutes, when the meeting was adjourned to witness the unveiling of a bronze bust of the ninth President of the College, the Rev. Thomas Ruggles Pynchon, D.D., LL.D., modeled by Louis Potter of the Class of 1896. The bust, an admirable work of art, was presented to the corporation in a felicitous speech by the Rev. Dr. John J. McCook, and as felicitously accepted by President Smith.

On Commencement Day, June 24th the speakers from the graduating class were, Henry L. G. Meyer, St. Louis, Salutatorian; Robert Wight Trenbath of Somerville, N. J., on "The Place of Music in the Church Service"; Samuel St. John Morgan of Hartford, on "The Outlook of the College Graduate"; and Harry Clifford Golden of Kittanning, Pa., Valedictorian. The Holland Scholarships, each of $600, awarded to the first scholar of each of the three lower classes, respectively, were awarded, in the Junior Class, to Bayard Quincy Morgan of Hartford; in the Sophomore Class, jointly, to Edmund Samuel Carr of St. Johnsbury, Vt., and Walter Beach Sherwood of Hartford; and in the Freshman Class, to Horace North, of Hartford. The degree of B.A. was given to fifteen, that of B.S. to six men. The degree of M.A. in the course was given to twelve, and that of M.S. in course to three.

The recipients of honorary degrees were: of M.A., Forrest Morgan and E. T. Smith, M.D., both of Hartford; of L.H.D., Edward Simms Van Zile of Hartford; of LL.D., Sidney G. Fisher of Philadelphia; and of D.D., the Rev. William Short of St. Louis, and the Rev. George Brinley Morgan of New Haven.

The Alumni Dinner was attended at the Allyn House by about 250 alumni and invited guests. The presiding officer was Frederick Everest Haight, Ph.D. Homage was paid by speech and applause to the long and efficient service of twenty years of President Smith. Eloquent speeches were made by him, by Mayor Sullivan of Hartford, Bishop Nichols, Prof. Luther, the Rev. J. Coleman Adams, Henry L. G. Meyer of the graduating class, and Dr. Mears, the originator and earnest furtherer of the Five Million Dollar Endowment.

There was full recognition of the great service of previous presidents and especially of Dr. Smith in bringing the College to its present position of vantage, and absolute confidence of an ever greater future. The electricity of a new era was in the air.

W. R. M.

WESTERN RESERVE COLLEGE, Cleveland.—A touching incident in connection with the alumni dinner at the recent commencement, was the reference to the late Bishop of Quincy, an alumnus of that college, in the speech of his classmate, Mr. Thomas B. Hall. Mr. Hall spoke, in part, as follows:

"Some time ago, though it now seems to me but as yesterday, there knocked at the gate of Western Reserve College, on old Hudson hillside, a lad of sixteen—fine-featured, bright-eyed, dashing-mannered. He matriculated, and graduated, in the class whose third decade anniversary we are now celebrating.

"The other day, in Illinois, a man of fifty years ungeared a Bishop's mitre from his head—as he laid the latter down in the sleep which comes but once.

"Frederic William Taylor, Doctor of Divinity, Bishop in the Episcopal Church for the Quincy Diocese, of Illinois, had a nature buoyant and bounding. It ran along highland of thought. It swam stream of doubt. It leaped crevasse of danger. It scaled mountain-side of work. His was a Switzer's soul of action.

"When he said good-bye to our Alma Mater, thirty years ago, he bore on his shoulder a sheaf of golden habits; grown on field of toil, gleaned in heat of day, garnered from

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at one fare for the round-trip, via Nickel Plate Road, on July 24th, from Chicago and intermediate points, with return limit of August 24th, account of Conference of Association of General Secretaries of Young Men's Christian Association of North America, at Chautauqua Lake. Full particulars at City Ticket Office, 111 Adams Street, Chicago.

LITTLE JOURNEYS to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the

Chicago, Milwaukee & St. Paul

railway and many more are going to do likewise. Booklets that will help you to plan your vacation trip have been issued for those interested and will be sent on receipt of postage, as follows:

"Colorado-California," six cents.

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season of sacrifice—a sheaf rich with the fruit seed of his future life's harvest.

"At our recent Seventy-fifth Anniversary, as he folded to one side the vestment of canonical ceremonial—we saw, worn yet near his heart, his boyhood life at Old Reserve.

"He fell as it was fit for him to fall. He faltered not, though he knew his step took him down to the river where two worlds meet. That Easter morning he commenced the Confirmation which he was conscious he might not conclude—and which he did not conclude.

"Dear College Mate, your dear College bows its heart—in thought of thee! Noble College Mate, your noble College lifts its head—in pride of thee!"

Yeates School, Lancaster, Pa.—"Prize day" was Friday, June 12th. Dr. E. W. Brown, F.R.S., of Haverford College, gave the special address to the boys and all present, upon "Manhood and the Practicability of a College Education." Amongst other good things the Doctor held up the United States as an example of development infant into a vigorous manhood. Fathers of to-day are not satisfied to give their sons exactly the same kind of education they received when boys and young men. Hobbies were declared good, and our President, Dr. S. Weir Mitchell, and Mr. Carnegie, Lord Salisbury, and others were examples of good hobby riders. A thorough education brought out all sides of a man's life, *e.g.*, mathematics developed concentration; Greek and Latin bring out thoroughness of detail; History, political economy, and kindred studies spurred the imagination.

The Headmaster, the Rev. Fred'k Gardiner, M.A., awarded the prizes. They are not competitive, but any boy who attains an average of 90 per cent. is entitled to first prize, 85 per cent. second prize; a $5 prize for the best essay was awarded to R. W. E. Hurst, a prize of $10 for best English essay to MacFarland Donaldson. A similar prize for declamation was divided between R. E. Miller and Gerald Breitigan. The $10 debating prize awarded by Bishop Talbot was secured by F. P. Fisher. Several medals were also given for athletics. At the conclusion a reception was held in the school building.

Brownell Hall, Omaha.—The commencement began with a service at Trinity Cathedral Sunday morning, June 7th, at 11 o'clock. Preceded by the choir, the girls of the school, dressed in white and wearing small velvet caps, followed by the faculty in caps and gowns, the chaplain of the school, the Rev. Philip G. Davidson, the Rev. R. E. L. Craig, Dean Williams of Trinity Cathedral, Cleveland, and Bishop Williams, made an impressive sight as they filed into the seats reserved for them. Dean Williams preached an admirable sermon from the text: "For their sakes I sanctify myself." The necessity of spiritual culture and its resultant power as seen in service were the dominant thoughts of the sermon. Monday night was the pupils' recital, which showed admirable training. Tuesday, June 9th, the commencement exercises proper took place in St. Matthias' Church. The students marched up the aisle singing the processional and were followed by the faculty, the trustees, and Bishop Williams. The exercises began with the Lord's Prayer, the *Magnificat*, the Creed, and prayers. There were two excellent addresses, one by Chancellor Woolworth on "The Ideal Woman—the Secret of Her Power"; the other by Bishop Williams on "The Relation of Religion to Higher Education and Their Combined Influence on the Life of the Woman of To-day." Both addresses made a deep impression. The two graduates, Miss Alice Serena French of Omaha and Miss Elizabeth Goodell of Kearney, came to the chancel rail and received their diplomas, which were presented by Bishop Williams, acting for Bishop Worthington, and knelt for the Bishop's benediction. At the close of the service an informal reception was held at Brownell Hall. This Christian school has done excellent work the past year and the outlook for the new school year is exceptionally bright. The work of Miss Macrae and the able faculty which she has gathered around her is winning well-deserved recognition.

Porter Military Academy, Charleston, S. C.—Commencement exercises were held June 23d, in St. Timothy's Chapel, Bishop Capers presided, and the Rev. H. J. Mikell, rector of the Church of the Holy Communion and of the Academy; the Rev. O. T. Porcher, of Greenwood, and the Rev. A. R. Mitchell, of Greenville, were present. There were 18 graduates; Cadet O. J. Jenkins being first-honor man, and Cadet H. E. Cantwell, second-honor. The list of honors and prizes was read by Prof. C. J. Colcock, Headmaster, who also announced that the Philomathic Society had won the cup for the best essay, and the Pherolampian that for the best oration. The medals in the different departments were delivered by the Rev. O. T. Porcher; the Choir Medal—founded by the Rev. A. R. Mitchell—being won by Cadet Walter Guerry, brother of the Rev. W. A. Guerry, chaplain of the University of the South. Very thorough instruction is given in the wood working department of the Academy, the students being taught many branches of carpentry, including cabinet work. They have made during the year a number of chairs, tables, desks, book-cases, etc.

Episcopal High School of Virginia, Alexandria.—The commencement was held on June 17th, when the principal, Prof. L. M. Blackford, delivered certificates of graduation to five students. A long list of prizes and medals were then presented to students who had won them in many departments of scholastic work.

The elephant is the beast that cannot jump; neither can it trot, nor canter, nor gallop. Even the running of an elephant is not true running, but only a sort of fast shuffling along, moving the legs on the same side as nearly as possible together. But a man who is a fast runner could not be overtaken by an elephant on level ground; though on rough ground with jungle grass and underwood on it, a man chased by an elephant has no chance of escape whatever. The full stride of a large elephant is about 6½ feet; but a deep trench or gully 7 feet wide brings an elephant to a standstill. Because it is impossible for an elephant to have all its four feet off the ground at the same moment an elephant cannot jump.—*Selected.*

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